

THE ART OF JESUS
AS A TEACHER



CHARLES FRANCIS MCKOY

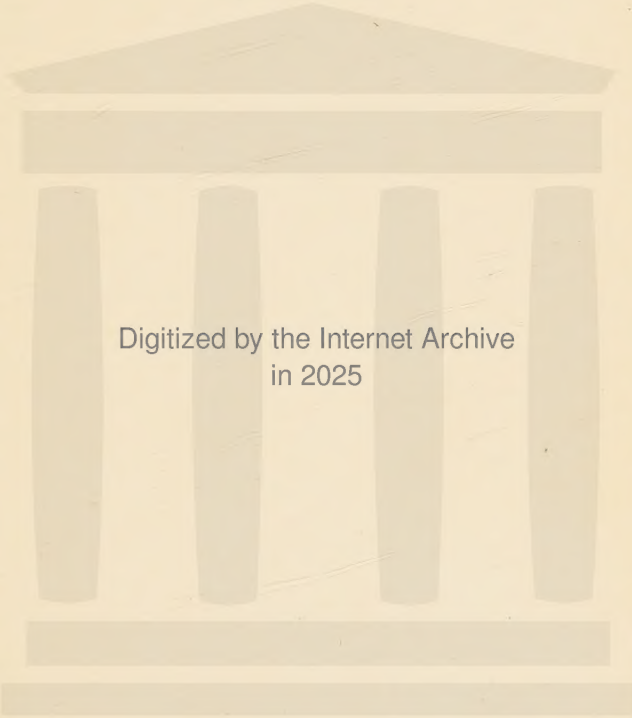
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THE ART OF JESUS
AS A TEACHER

CHARLES FRANCIS MCKOY was born in Bangor, Maine, and received his education at Colby College (A. B., 1902) and at Newton Theological Institution (1905); the latter institution conferred on him the degree of Bachelor of Divinity in 1928 in consideration of a thesis on "Methods of Building Up a Junior Congregation." From the University of New York he has received the degrees of Master of Arts, in 1927, and of Doctor of Philosophy, in 1929. Ordained to the Ministry December 18, 1905, he has held pastorates at the First Baptist Church, Eden, Maine (1905-1911), the Taylor Memorial Baptist Church, Paulsboro, New Jersey (1912-1913), the First Baptist Church, Long Branch, New Jersey (1913-1919), and at the Greene Avenue Baptist Church, Brooklyn, New York (since January 1, 1920). In addition to his pastoral and pulpit work, Doctor McKoy is engaged in lecture work, from the platform and by means of the radio.

THE ART OF JESUS AS A TEACHER

By

CHARLES FRANCIS McKOY

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To

My Dear Mother

FLORA VAN WYKE McKOY

Whose serene faith and noble example
Have inspired both mind and heart
To seek after all that is finest and best in
human life

62318

FOREWORD

The way Jesus taught is a *goal* for all Christian teachers. It is a bright and shining goal which illumines the path leading to it. It is a goal we can hope to approach but not attain. It is not a goal, however, that recedes as we approach it but one that stands there steadily among the fixities of time. There is no occasion for the teacher of Christianity to be in doubt about the ideal way to teach, because his Ideal has become real, resplendently real, and may be minutely, while reverently, studied.

The way Jesus taught is a *model* for all Christian teachers. As nearly as we can we are to teach as he taught. We are to ask questions as he asked them, we are to tell stories as he told them, we are to utilize occasions as he utilized them, we are to understand the problems of persons as he understood them, we are to have ready answers to difficulties as he had them—all, of course, as nearly as we can. His way of teaching is to become our way. We know whom to imitate, for he is our Great Exemplar.

The way Jesus taught is our *criterion*. It is the standard by which we are to judge our teaching. By comparing our methods with his we note our weak-

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nesses and our deficiencies, we learn just where we require improvement and just how to proceed to make the improvement. And, seeing that we desire in all things to follow him, we are moved to make the effort to improve.

In thinking of the way Jesus taught, two errors are to be avoided. One is supposing that his method can be separated from his message. His method is just the effective form in which the content of his message was expressed. It is not a concretely detachable thing; only in the abstract analysis of thought can it be considered separate and apart from the vital truths it was used to express.

The second error consists in thinking of the method of Jesus as an end in itself. It was used for a purpose beyond itself and not for its own sake. It is an instrument in the hands of the Master of Life. It is a means to an end, to wit, the wholeness of living of those he taught, and teaches. Though only a tool, such a perfect one!

It is this angle of approach to the study of the way Jesus taught which characterizes the following work of Doctor McKoy. His contribution is unique because of its emphasis on the æsthetic. This viewpoint is especially appropriate because of the matchless character of the method of Jesus. It is a simple fact that though the art of questioning is called

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"Socratic," Jesus excelled Socrates as a questioner.

There is a great lack in our leading current histories of education, coming from our universities, in that the work of Jesus as a teacher is not presented. This is not true of the histories of education coming from our normal schools. Into the reasons for this situation this is not the place to enter. But it is a good and wholesome sign that our leading religious educators, like Doctor Squires, are helping to make the modern educational world aware of the way Jesus taught. Modern pedagogy has used some new names for some old ways of teaching, but the pedagogy of Jesus, so far from having been surpassed, has not yet been attained.

Readers of Doctor McKoy's work will find it pleasurable, profitable, practical, and scholarly. It should be used very widely in our leadership-training courses. It is a personal pleasure to have been associated as adviser with the composition of the work and a personal gratification now to sponsor its wider distribution.

HERMAN H. HORNE.

SCHOOL OF EDUCATION,
NEW YORK UNIVERSITY,
JANUARY 9, 1930.

PREFACE

“The Art of Jesus as a Teacher” is presented in the form of a thesis. This thesis was written in the course of preparation for the degree of Doctor of Philosophy which was conferred upon the author by New York University in June, 1929. A thesis does not ordinarily permit of many rhetorical embellishments, but rather consists in a simple straightforward setting forth of facts and evidence leading up to a conclusion. In a doctor’s thesis it is taken for granted that some distinct contribution to present knowledge will be made, or at least that some new view-point of the subject-matter will be given. It is our earnest hope that this work will serve, in some measure at least, to reveal more clearly the artistic elements in the teaching of Jesus. In the preparation of this thesis, Dr. Herman H. Horne, Professor of the Philosophy of Education in New York University, has been our constant and faithful adviser.

CHARLES F. MCKOY.

GREENE AVENUE BAPTIST CHURCH,
BROOKLYN, N. Y.,
JANUARY 1, 1930.

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I

THE METHOD OF JESUS AS A TEACHER

1. The Purpose of This Study

Jesus is universally acclaimed today as one of the world's greatest teachers. And there are not a few who would subscribe to the statement given by Anderson in his *Man of Nazareth* that "Jesus is rightly called the Great Teacher, for in the realm of religion and morals, he is absolutely supreme."¹ Nearly one-third of all the inhabitants of the earth today accept the teachings of Jesus as the norm and standard of their lives. While most of his followers fall far short of even approximating the goal of human conduct set by the great Nazarene, yet all would bend the knee, and say with Nicodemus, "We know that thou art a teacher come from God" (John 3:2). It cannot fail, therefore, to be of interest and value, to know something of the ways and means by which Jesus presented his message to the world. Such will be the purpose of this study.

(1) *Survey of What Jesus Taught Needed*

In thus seeking to discover the method of Jesus, it will be necessary, also, to survey in a measure the content of his teaching. Dewey has shown very clearly that the method and substance of teaching are essentially one. "The assumption that method is

¹ F. L. Anderson, *The Man of Destiny*, p. 113, The Macmillan Co., New York, 1916.

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something separate is connected with the notion of the isolation of mind and self from the world of things.”² Nevertheless no attempt will be made to present the subject-matter of Jesus’ teaching in any organized or systematic manner. One cannot, however, study the method of the Master without obtaining at the same time a somewhat clear and panoramic view of what he taught.

(2) Systematic Presentation of Jesus’ Teaching Well-nigh Impossible

In fact it would be well-nigh impossible to present the teaching of Jesus in any truly systematic manner. As Anderson says: “Jesus was the very reverse of methodical. He was occasional, fragmentary, practical.”³ “He built no lofty pyramid of logic. Nor did he even think of attempting a system.”⁴ It will suffice now to say that the body of his teaching gathers about a few great central ideas or principles.

(3) Unbiased Mind Needed in This Study

In seeking to discover the method of Jesus, it will be necessary, as far as possible, to disabuse our minds of any previous theological presuppositions concerning the person or work of Jesus. This may prove to be a difficult task, but the ends of this research will be frustrated just in the proportion that any cherished opinions or prejudices stand in the

² John Dewey, *Democracy and Education*, p. 211, Macmillan Co., 1922.

³ F. L. Anderson, *The Man of Destiny*, p. 114, Macmillan Co., 1916.

⁴ *Ibid.*, p. 185.

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way of a full, frank, and fearless investigation. There is no need to be fearful of the results. As Saint Paul says, "We can do nothing against the truth, but for the truth" (2 Cor. 13: 8).

(4) The Assumption of This Study

The only assumption that will be made in this study is the fact that such a person as Jesus of Nazareth actually lived, and that we have a reliable record of his life and teaching in the four Gospels of Matthew, Mark, Luke, and John. No effort will be made to disprove the statements of those who question the historicity of all or parts of the Gospel records. Such a discussion would require the writing of several volumes. In fact this investigation is concerned only with the Jesus that is presented to us in the books of the New Testament. Even if scholarship should eventually prove that the character of Jesus is mythical, the fact would still be true that a personality is presented to us whose life and teachings have had a tremendous influence upon the thought life of the world.

(5) Aim of This Study

This study will not be exhaustive. But it is hoped that some definite conclusions will be arrived at, and that a better understanding will be reached of the methods employed by the great teacher to bring his message home to the hearts and lives of his disciples.

(6) Possible Inferences from This Study

If we discover that the methods employed by Jesus were not those that have been approved in every

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detail by modern pedagogics we shall marvel all the more at the success which his message has attained in the world in spite of faulty methods. Or we may discover that even the art of teaching which has been brought to such a high degree of perfection in our own day may still learn something from him of whom it is recorded that "never man spake like this Man" (John 7:46).

2. The Importance of This Problem

The importance of this problem can hardly be overestimated.

(1) Concerns Vast Number of Followers, and Great Variety of Interests

Any problem that vitally concerns the lives of several hundred million people cannot fail to be of value and interest. The vast number of scholars enrolled in the Sunday schools of the world, the large number of Bible conferences that are being held at every season of the year, and the proclamation of the gospel message in thousands of pulpits are sufficient evidence of the need of such a study. To discover the method by which Jesus made so profound an impression upon his disciples, and subsequently upon the world, must appeal to all those who would "follow in his train."

(2) Claim of Infallibility

Further evidence of the need of such a study is seen in the fact that the most amazing, if not extravagant, claims are made by many who regard

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Jesus, by virtue of his divine sonship, as infallible both in the substance and method of his teaching. Such persons cannot conceive that he whom they regard as "God manifest in the flesh" could have erred in even the slightest degree.

(3) Dispute of Such Claim

On the other hand, there are not a few scholars who dispute Jesus' claim to supremacy. Not only do Keim, Strauss, Renan, Hall, and many others deny altogether the miraculous elements in the life of Jesus, but they declare that much of his teaching has been put into his mouth by disciples who lived during his lifetime and after his death, and that as his teaching stands, it is unadapted to the present age, while his pedagogics showed lack of insight and tact.

(4) World-wide Presentation of Jesus Christ

A further cause of interest in this study will be seen in the presentation that is being made of Jesus Christ to all the nations of mankind by missionaries, evangelists, and traveling Christians. The people of India are today comparing the claims and method of Jesus with those of the great Buddha. The people of China are reading the story of Jesus along with that of Confucius. Comparisons may or may not be odious, but they are certainly inevitable.

(5) Neglect of Study of Jesus' Teachings and Methods

A final challenge is found in the fact that too little regard has been given to a study of the substance

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and method of Jesus' teachings. Until recent years, the world's attention has been focused upon the person and work of Jesus. In many of the older lives of Christ, such as Geikie's and Edersheim's, only a few fragmentary passages can be found on the teaching ministry of the Master. When reference is made to this phase of Jesus' work, it is frequently given a very subordinate position. It has been only within the last twenty-five years that any noteworthy books have appeared on the pedagogy of Jesus. Kephart, writing in 1916 an introduction to Tipsword's *The Pedagogics of Jesus*, says: "The field is new, not in the sense that it has not heretofore been open to investigation, but in that no other writer has attempted a survey for the particular purpose, and to the extent that Doctor Tipsword has."⁵ In 1925 appeared *Jesus, the Master Teacher*, by H. H. Horne.⁶ Doctor Horne has given to the world a very admirable and thorough treatment of the pedagogics of Jesus, but that his work is not exhaustive is evidenced in the closing pages of his book, where there are suggestions for the further study and elaboration of this theme. The latest book on the subject of our study is *The Pedagogy of Jesus in the Twilight of Today*, by W. A. Squires (1927). This work is more general and apologetic in character, and follows generally the deductive method. For most of its detailed discussion of the method of Jesus in teaching, it makes due acknowledgment to

⁵ H. M. Tipsword, *The Pedagogics of Jesus*, p. xv. Richard G. Badger, Boston, 1916.

⁶ H. H. Horne, *Jesus, the Master Teacher*, Association Press, New York, 1925.

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Doctor Horne. Apart from these three volumes most of the discussion of the pedagogy of Jesus has appeared in fragmentary and incidental references in works on the life of Christ, and in various books and articles on the teaching ministry of our Lord.⁷ These three volumes have been of the greatest assistance in the present study. Other volumes and articles will be noted in the bibliography. One cannot fail to wonder at the scantiness of the material on this subject, and particularly that practically nothing of value had ever been written on this subject before the year 1900.

(6) New Point of View Sought in This Study

This study will seek to discover the artistry in the teaching of the Master—the skill and intelligence with which he presented his teachings to his disciples and through them to the world. An attempt will be made to answer the question, “What evidence is provided in the discourses, conversations, questions, parables, epigrams, and other features in the teachings of Jesus, of genuine artistic ability?” The methodology of Jesus has never before been presented from this angle. Tipsword seeks to show that the pedagogics of Jesus are quite in line with the best teaching methods of our own time;⁸ Squires starts out with the thesis that Jesus is “the incomparable teacher of all the ages,”⁹ and seeks to but-

⁷ Note: Special mention should be made of a very readable and popular treatise on *Jesus as a Teacher*, by B. A. Hinsdale, St. Louis, 1895.

⁸ H. M. Tipsword, *The Pedagogics of Jesus*. See Introduction, p. 13-15.

⁹ W. A. Squires, *The Pedagogy of Jesus in the Twilight of Today*, See Foreword, p. 11-15.

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stress that position by many quotations from the Gospels; Horne presents an impressive mass of evidence leading up to the conclusion that Jesus is the Master Teacher.¹⁰ This study will be an effort to determine to what extent we are justified in speaking of Jesus, in his capacity of teacher, as also the Master Artist.

(7) Possible Application of This Study

In making this investigation into the methodology of Jesus, some inferences will necessarily be drawn concerning the degrees to which the methods of Jesus in teaching may be used in the pedagogy of today. This study will prove to be eminently worthwhile if at its conclusion we may arrive at the declaration of Horne in his preface to *Jesus, the Master Teacher*: "It is the author's sure conviction that our methods of moral and religious education will not be perfected until we have sat at the feet of Jesus—the Master Teacher."¹¹

¹⁰ H. H. Horne, *The Master Teacher*. See Preface, p. ix-xii, and Summary, p. 204-206.

¹¹ *Ibid.*, p. xi.

II

SOURCE MATERIAL FOR THIS STUDY

1. The Four Gospels

The principal source of our knowledge of the life of Jesus is the Four Gospels. The oldest manuscripts on which our present text is based were all written in the Greek language. It is therefore essential for the student who would have an accurate understanding of the text that he should be familiar with the Greek original. Of course it is understood that the present Greek text is the work of scholars who have brought together the various manuscripts or copies of them, and by comparison have worked out a suitable text. Among the most notable of these texts are those of Westcott and Hort, and Tischendorf. These manuscripts, the most ancient of which is the Sinaitic, now in the Vatican, do not give us the original words of Jesus, except for a few scattered sayings. It is practically certain that Jesus spoke only in the Aramaic language which was a corrupt form of the Hebrew. So far as we have any record Jesus never wrote out any of his discourses. They were carried in the memories of his disciples until some years after his death when they were brought together in the form now spoken of as the *Logia*. These logia and other records of the life of Jesus were later translated into the Greek

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language which was understood in nearly every part of the Roman Empire. Our English translations are nearly all made from the Greek texts of Westcott and Hort, and Tischendorf. Since the days of John Wyclif more than one hundred English versions have been made. Before these texts were available translators had to depend on the Latin Vulgate, and on such manuscripts as were available. While there are many minor variations among even the oldest manuscripts, there is a general agreement concerning all the principal acts in the life of Jesus, including his discourses. We may be reasonably sure that we have at the present time a fairly accurate report of the essential teachings of Jesus. For the sake of comparison and helpful suggestion recourse should be had by the diligent student of the life of Jesus to at least several of these versions. In addition to the King James version, the English and American revised, and the American Standard, the student of the life of Jesus will find it worth while to compare the translations by Weymouth, Moffat, Powis-Smith, Goodspeed, and H. B. Montgomery.

2. The Remaining Books of the New Testament

In addition to the Four Gospels, the remaining books of the New Testament may well be studied in order to arrive at a just conclusion concerning the influence of Jesus on his immediate disciples. The Acts of the Apostles will, perhaps, be the most profitable book for special study, as the early history of the church is there given in considerable detail.

3. The Old Testament

A thorough knowledge of the Old Testament is essential to any true understanding of the content and method of Jesus' teaching. Even a casual reading of the Gospels will show how thoroughly dependent Jesus was on the background of thought and history revealed in the Old Testament. Such expressions as "in order that it might be fulfilled," "as Isaiah says," "as it is written in the Psalms," "as Moses lifted up the serpent," "as it was in the days of Noah," "before Abraham was," "as Jonah was in the whale's belly," "as a lamb to the slaughter," occur on nearly every page of the Gospels. In addition there are almost numberless indirect references to the various characters, incidents, and teachings of the Old Testament. A large part of all the discourses of Jesus may be found in the Old Testament, either given directly, or at least in germ thought.

4. Apocryphal Writings of Old and New Testaments

In addition to the source material found in the canonical books of the Bible, a study of the apocryphal writings of both the Old and New Testaments will be found to be profitable. Among the former should be listed Ecclesiasticus, Wisdom of Solomon, Baruch, Tobit, Judith, and First and Second Maccabees. These books have been regarded as canonical by certain sections of the Christian Church from post-apostolic days. The list of New Testament apocryphal books is long, and the reading

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of most of these works would prove wearisome and profitless. But the student who is curious to know all the various traditions concerning the manner and substance of Jesus' teaching that arose in the last part of the first century, and in the second and third centuries, may be interested to read the apocryphal Gospels known as *The Gospel of Peter* and *A Gospel of Matthias*, while interesting side-lights on the influence of Jesus' teaching may be found in the *Shepherd of Hermas*, the *Epistles of Clement*, the *Teaching of the Twelve Apostles*, and the *Epistles of Barnabas*.

5. Apocalyptic Writings

Of even greater value than the apocryphal books just mentioned are the apocalyptic writings that were much in vogue in the first and second centuries before Christ and in the first and second centuries after Christ. Here will be found the background for much of the picturesque imagery used by our Lord in speaking of the consummation of his Kingdom. The twenty-fourth chapter of Matthew, the thirteenth chapter of Mark, and the twenty-first chapter of Luke should be studied in connection with such apocalyptic writings as the *Book of Daniel* (canonical) and the apocryphal *Book of Enoch*, the *Sibylline Oracles*, the *Assumption of Moses*, and the *Apocalypse of Baruch*.

6. Philo and Josephus

Further source material may be found in the writings of Philo and Josephus. In the former we

can trace the influence of Greek thought on the Jewish mind; in the latter we have many interesting side-lights on Jewish history and customs. Selected portions of the Talmud may well be studied in order to note the fine discriminations which were made by the various schools of Jewish thought in interpreting the laws of Moses, and the oral traditions which had come to have a sanction almost equal to that of the canonical writings.

7. Knowledge of Social, Political, and Religious Background of Jesus' Ministry

No true appreciation of the content and method of Jesus' teaching can be arrived at by one who is not familiar with the social, political, and religious background of his ministry. For this purpose an abundance of literature has been published. But nothing finer has appeared than the *Dictionary of Christ and the Gospel*, in two volumes, by James Hastings. A wide variety of articles by various authors of reputation furnish the student with a clear and graphic description of the environment in the midst of which Jesus was born and brought up. In this connection a scholarly and very readable volume on *A History of New Testament Times in Palestine*, by Shailer Matthews, will be found worthy of careful study.

III

HISTORICAL BACKGROUND FOR THIS STUDY

1. Birth and Infancy of Jesus

It may help us to understand the content and method of Jesus' teaching better if we know something of the environment out of which the Master came, and the preparation which he received for his life's work. According to the records contained in the opening chapters of Matthew and Luke, Jesus was born in Bethlehem of Judea, to which place his parents had gone for the tax enrolment under Augustus. After a brief sojourn in Bethelhem and Egypt Jesus was taken by his parents to Nazareth where he lived until he was ready to take up his career. There are very few data that will enable one to form a reliable judgment as to the social position of the family of Jesus. The few incidents that are reported would seem to favor the opinion that Joseph and Mary were peasant folk in humble, or at the best, moderate circumstances. It is certain that Jesus, throughout the years of his ministry, lived a life of poverty. "And a certain scribe came and said unto him, 'Master, I will follow thee whithersoever thou goest.' And Jesus said unto him, 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head'" (Matt. 8: 19, 20).

2. Character of Joseph

Little is known of the life of Joseph, but the few facts that are available give us a very clear outline of his character. He is described as a carpenter (Greek *tekton*, a carpenter or any worker in wood). Matthew refers to Joseph in connection with his suspicion of Mary, as "a righteous man" (Matt. 1:19). The other references depict him as one obedient to the will of God and greatly devoted to his family. (See Matt. 1:19, 24; 2:14, 21, 22.) We do not know how long Joseph lived, but we have a glimpse of him when Jesus was twelve years of age. (Luke 2:42.) The traditional belief is that Joseph died early in the life of Jesus.

3. Character of Mary

A much more complete picture is given to us of Mary. She was one of the devout daughters of Israel, a woman full of piety and faith. The Magnificat reveals a spirit of rare devotion and trust. (Luke 1:46-56.) The record of her life confirms this impression. (See Luke 2:21-24, 51; John 19:26.) Jesus belonged to a large family. When the people of Nazareth heard the teaching of Jesus, they were amazed and said: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" (Matt. 13:55, 56.) There was a division in the family of Jesus concerning his Messianic claims, though tradition affirms that all the members of his family became

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loyal disciples after the resurrection. (Mark 3:21; John 7:5.) Gilbert says very happily of the home of Jesus: "The family of Joseph and Mary were poor but not dependent. The prayer of Agur was fulfilled in their case: 'Give me neither poverty nor riches'" (Prov. 30:8). Joseph was a carpenter (Matt. 13:55) and supported his family by the labor of his hands, but labor was held in high honor among the Jews. All that we know suggests that it was a pure and noble family, in which were manifest the best spiritual characteristics of an ancestral line that included some of the greatest names in Israel's history. Both Joseph and Mary, according to tradition, belonged to "the lineage of David."¹

4. Nazareth

As no mention is made of Nazareth in the Old Testament, Josephus, or the Talmud it is evident that it was a place of little importance. This is borne out by the exclamation of Nathaniel when Philip said to him: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." And Nathaniel said to him, "Can any good thing come out of Nazareth?" (John 1:45, 46.) Nazareth was small in size and poor in reputation.

No principal highways passed through this little town situated in the high valley running among the most southerly of the limestone hills of the Lebanon range just before it drops down to the Plain of Esdraelon. The floor of this valley was covered in the season with wild flowers, and the

¹ G. H. Gilbert, *The Student's Life of Jesus*, p. 36, 37.

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olive, fig, mulberry, lemon, pomegranate, almond, and quince flourish.²

Nazareth, however, was within a day's journey from the Mediterranean, from Capernaum, Sepphoris, Tiberias, and many other important routes filled with merchants, soldiers, travelers, and pilgrims on the way to Jerusalem. The people of Galilee in the midst of which Nazareth was located were not so provincial as those of Jerusalem although they were intensely devoted to Judaism. Their wider contacts made them a more open-minded people.

5. The Boyhood of Jesus

The record of Jesus' life from infancy until he went forth on his life's mission is very brief. Luke tells us that "The child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him" (Luke 2:40). The education of Jesus was almost entirely in matters of the Law. The spirit of the ancient law had its fulfilment in his life: "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). Josephus gives us a vivid picture of the thoroughness of the Hebrew training: "Whomsoever of us one asks regarding the laws, he would more easily say them all than his own name. Since from our earliest

² G. W. Thatcher, Art. "Nazareth" in *Dictionary of the Bible*, edited by James Hastings, 5 vols., Vol. 3, p. 496, Scribner's, New York,

consciousness we learn them, we have them in our souls as though engraven.”³ So Paul writes to Timothy: “From a child thou hast known the holy Scriptures” (2 Tim. 3: 15). That such was the case with Jesus is evidenced by his journey to Jerusalem at the age of twelve when he lingered in the temple after the departure of his parents: “And it came to pass after three days that they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers” (Luke 2: 46, 47).

6. His Home and School Training

The home training which Jesus received was supplemented by that of the synagogue, the center of Jewish life in every community. Services were held every Sabbath Day, and on the frequent feast-days. At these services various portions of the Law and other Writings of the Old Testament were read, first in Hebrew, then in Aramaic. In this way Jesus doubtless became familiar with both languages, and more particularly with the content of the Law and the Writings. With a natural alertness of mind, and a profound interest in things spiritual Jesus came to know the Law with such familiarity that it was a veritable and essential part of his daily living. All this is evidenced by the fact that on every occasion where his knowledge was put to the test, he proved himself to be a master of the situation. Whether in addition to the training received in his home, and in

³ Flavius Josephus, *Apion*, II, 18.

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the services of the synagogue, Jesus attended a village school is uncertain. Keim maintains that the first village schools, which were usually held in connection with the synagogues, were established about 64 A. D.⁴ though Schürer inclines to the opinion that such schools may have existed a half century or so earlier.⁵

7. A Careful Observer of Nature

One thing, however, is certain, that Jesus learned much in the school of Nature. There is evidence on nearly every page of the Gospels that the Master found

Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

Literature affords no finer passage on the teaching of Nature than: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6: 28, 29). Everything he beheld in Nature inspired him with thoughts of the care of a loving heavenly Father. He recognized a very close analogy between the natural and spiritual world. The sight of a farmer sowing his field inspired one of the most beautiful of his parables. (Matt. 13: 3-8, 18-23.) The impartiality of God's judgments and mercies was proclaimed in the shining of the sun and the falling of the rain on the just and the unjust. (Matt. 5: 44, 45.) Watching the birds of the air, so happy

⁴ Keim, *Jesus of Nazara*, II, 151.

⁵ Schürer, *Geschichte des Jüdischen Volkes*, II, 424.

and care-free, brought freshly to the mind of the Master the providential care of God. (Matt. 6:26.) The growth of the kingdom was like that of the seed corn, "first the blade, then the ear, then the full corn in the ear" (Mark 4:26-28). The new life which he came to give was mysterious in its origin and progress, like the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit" (John 3:8). The intimate relationship between himself and his disciples was suggested to Jesus by meditation on the vine and its branches. (John 15:1-17.)

8. Jesus Mingles Freely with Men

In his daily intercourse with men, and in his observation of the world and its events Jesus advanced in wisdom and understanding. Not only did Nature speak to him, but the lives of men, their occupations, their anxieties, their attitudes, and their general conduct. There are those who picture Jesus as an ascetic, withdrawing himself from the world, and taking little or no interest in the current happenings of this workaday world. But this conception is not in harmony with the description of him presented in the Gospels. It may have been in the shop of the village tailor, or perhaps in his own home that Jesus learned the lesson that furnished one of his shortest, but most striking parables: "No man also seweth a piece of new cloth on an old garment: else the new piece that filleth it up taketh away from the old, and

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the rent is made worse" (Mark 2:21). A similar lesson was found in observing the work of the vine-dresser. (Mark 2:22.) Jesus knew how important it was that the housebuilder should lay a strong, sure foundation in order that his work might not be in vain. (Matt. 7:24-27.) The value of foresight in any commercial transaction is presented in a very picturesque way in the parable of the tower: "For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply, after he have laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and was not able to finish'" (Luke 14:28-30). The parable of the king going to war illustrates the same principle. (Luke 14:31, 32.) Jesus had observed with minute care every detail of the shepherd's life, and applies many of these details in the discourse on the Good Shepherd. (John 10:1-17.) That Jesus had profitably observed the life of a Galilean fisherman with all its hardships, anxieties, and joys is seen in many striking passages. (Matt. 13:47-50; Luke 5:1-11.) Jesus declared to Simon and Andrew that if they would come and follow him they would become fishers of men. (Mark 1:17.)

9. His Knowledge of Current Events

Jesus also exhibits a surprising knowledge of current events. It is evident that whatever news of Palestinian or world events had found its way into the little village of Nazareth had been eagerly ab-

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sorbed by the Galilean youth. Jesus philosophizes about "the Galileans whose blood Pilate had mingled with their sacrifices." "Suppose ye that these Galileans were sinners above all the Galileans because they suffered so? Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" (Luke 13: 1-4.) Jesus had observed with a penetrating eye. He understood as only an experienced physician can understand the real causes of the maladjustments of the time. With matchless eloquence Jesus excoriated the scribes and Pharisees who were like "whited sepulchres, white and beautiful without, but within, full of dead men's bones and all uncleanness" (Matt. 23: 27). The twenty-third chapter of Matthew is filled with such scathing invectives as are not surpassed in any of the literatures of mankind. Jesus not only saw the evil lurking in the hearts of men professing to be the righteous leaders of the people, but he discerned the goodness in the hearts of men and women who, through unfortunate circumstances and mistaken choices, had erred from the path of rectitude. (Luke 7: 36-50; 19: 5.)

10. A Study of Observations of Jesus Desirable

Any one who desires to have a most profitable exercise in the study of the Gospels will do well to underline all those passages that show observation on the part of Jesus. He may be surprised to discover that the bulk of all the material in the Gospels will thus be marked off.

IV

WAS JESUS A TEACHER?

1. Little Consideration Given to Jesus as Teacher Until Recent Times

It is surprising and unfortunate that the attention of the Christian world has been so little focused on Jesus as the Master teacher. The reasons for this condition, however, are not hard to find. Until recent years the interest of Christendom seemed to have centered around the Christ of theology and speculation. An almost endless number of volumes has been written about Jesus as "Son of Man," "Son of God," "Logos," "Redeemer," and as the second person of the Trinity. Not only have comparatively few books been written about Jesus as teacher, but the impression seems to have prevailed in some quarters that the teaching of Jesus is only of minor importance; that the only matters of great concern are the facts of his life. It is not the purpose of this study to disparage in the least the significance of his virgin birth, his miracles, his atonement, his resurrection, or his relation to the God-head; these are, of course, to be regarded as of primal importance. But a careful study of the Gospels will furnish abundant evidence that Jesus regarded himself as a teacher, and that he was so regarded by his disciples.

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2. Jesus Regarded Himself as a Teacher

Evidence could be multiplied that Jesus regarded himself as a teacher. A few instances will suffice. "He taught in their synagogues"; and similar expressions occur repeatedly in the Gospels. (Matt. 4:23; 9:35; Mark 1:21; 6:2; Luke 4:15; 6:6; 13:10; John 6:59.) At the close of his Sermon on the Mount it is said the people marveled "because he taught them as one having authority, and not as the scribes" (Matt. 7:29). A similar expression occurs in Mark 1:21, where it is said that "He went into Capernaum, and straightway on the Sabbath Day he entered into the synagogue and taught. And they were astonished at his doctrine: for he taught them as one that had authority and not as the scribes." Such teaching must have indicated a consciousness that Jesus regarded himself as a teacher. Further proof is found in the direct statement of Jesus to his disciples: "Ye call me Teacher and Lord, and ye say well, for so I am" (John 13:13, A. R. V.; see also Matt. 23:8). It is unfortunate that the King James version translates the Greek *didaskalos*, which means "teacher," sometimes as "Teacher" and at other times "Master." According to Thayer *didaskalos* refers to "one who teaches concerning the things of God, and the duties of man."¹ The entire Gospel record assumes that Jesus regarded himself as a teacher. He went frequently into the synagogues and into the temple for the evident purpose of teaching. At other times he went

¹ H. H. Thayer, *A Greek-English Lexicon*, p. 44, American Book Co., New York, 1889.

out by the seaside, and great multitudes gathered to him. At one time the throng of people who pressed upon him was so great that it was necessary for him to push out from the shore in a little boat, where he sat down and taught the multitudes gathered before him. (Mark 4: 1.) Everywhere Jesus permits others to address him as teacher (*didaskalos*). Jesus seems to have welcomed this title.

3. The Disciples of Jesus Regarded Him as Teacher

There are positive indications that the disciples of Jesus looked upon him as a teacher. Only rarely did they address the Master by any other title. Their instinctive utterance in ordinary discourse and in the crises of life was "Teacher." "And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples" (Luke 11: 1). Again, on storm-tossed Galilee, when the ship in which Jesus with his disciples was crossing to the farther side was being buffeted by the wind and waves, the disciples cried out, "Teacher, carest thou not that we perish?" (Mark 4: 38.) That Jesus should be addressed by such a title in these trying circumstances indicates how deeply the idea of Jesus as teacher was imbedded in the minds and hearts of his disciples. At another time, Jesus was speaking to his disciples concerning the approaching destruction of Jerusalem, when some of his listeners asked him, "Teacher, when therefore shall these things be?" (Luke 21: 7.) Even Judas at the last supper addressed Jesus, "Is

it I, Rabbi?"² (Matt. 26:25.) On the Mount of Transfiguration Peter exclaimed, "Rabbi, it is good for us to be here" (Mark 9:5; see also Mark 11:21; John 1:38, 39; 4:31; 9:2; 11:8).

4. Others Regarded Jesus as Teacher

The Gospel records seem also to indicate that Jesus was generally addressed by the title of teacher. Nicodemus evidently reflected the general opinion held in Jerusalem concerning Jesus: "We know that thou art a teacher come from God" (John 3:2). The rich young ruler came to Jesus anxious to know the way to inherit eternal life. "Teacher, what good thing shall I do, that I may have eternal life?" (Matt. 19:16.) Even the Pharisees and Herodians addressed Jesus as Teacher, though perhaps with a touch of sarcasm in their voice. "And they send unto him certain of the Pharisees and of the Herodians that they might catch him in talk. And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one, for thou regardest not the person of men, but of a truth teachest the way of God" (Mark 12:13, 14; see also Matt. 22:24, 36; Mark 9:17; 12:32; Luke 12:13; 19:39).

5. Jesus Commissions His Disciples to Teach

Not only did Jesus regard teaching as one of the principal features of his work among mankind, but he commissions his disciples to go forth and make

² Rabbi (Greek *Rabbei*) is a title with which the Jews were wont to address their teachers. It is from the Hebrew רַבִּי and is translated into the Greek by *didaskalos*. See Thayer, *Greek Lexicon*, p. 560.

disciples among all nations, "teaching them to observe all things whatsoever I have commanded you" (Matt 28:19).

It may well be asked, in this connection, if the Christian church has sufficiently emphasized the teaching ministry of our Lord. Has due recognition been given to this fact by the church in her own faith and practise? Is there any significance in the fact that the Gospels speak more frequently of Jesus in his capacity of teacher than of Jesus the miracle-worker, or doer of mighty deeds? Is it this failure to emphasize properly the teaching function that has caused the ministers of his gospel to be designated as preachers?

6. The Commission and Authority of Jesus as Teacher

There is nothing in the Gospel records to indicate that Jesus ever received any commission or authority to teach from the Sanhedrin or any other recognized body of Jewish leaders. When he spoke in the synagogues permission was given by the ruler of the synagogue to address the people. Such permission was accorded to any one who was considered worthy and able. "The only points required in the preacher," says Edersheim, "were the necessary qualifications, both moral and mental."³ Any one who was adjudged to have prophetic gifts would have no difficulty in securing a hearing in any of the synagogues, particularly in Galilee, where the in-

³ Alfred Edersheim, *The Life and Times of Jesus the Messiah*. Longmans, Green and Company, New York, 1897. 2 vols. Vol. 1, p. 445.

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fluence of the priestly class was not so dominant. It is significant that the most serious challenge Jesus ever received as to his authority as a teacher came from the chief priests and scribes in Jerusalem when the Master was teaching in the temple. In this city, held in the grip of ancient custom and tradition, the matter of authority was of the gravest concern. Prophetic gifts were not so highly esteemed where priests and scribes dominated the life of the people. "And it came to pass on one of these days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, 'Tell us, by what authority doest thou these things? Or who is he that gave thee this authority?' " (Luke 20: 1, 2.) Jesus felt that the prophetic spirit stirring within him was all the authority that he needed. It was the voice of God, and needed no recognition from any earthly source. Rabbinical ordination could add nothing to a commission from the Most High. (John 5: 31, 32, 34; 8: 17, 18; 12: 49, 50.)

V

THE SOURCE OF HIS METHODS

1. The Principal Features of Jesus' Message

It is not the purpose of this study to enter at length into a discussion of the content of Jesus' teaching. But it will prove helpful to note some of the outstanding features of his message. Sanday, in a very concise but satisfactory article on "Jesus Christ," in Hastings' Bible Dictionary, says: "There are five distinct and characteristic topics in the teaching of Jesus—The Fatherhood of God, The Kingdom of God, The Subjects or Members of the Kingdom, The Messiah, The Paraclete, and the Trinity of God." : A careful study of the Gospels in the light of these five topics will reveal the fact that it is possible to array all the various passages under one or the other of these headings. Evans, in *What Jesus Taught*, still further simplifies the content of Jesus' teaching by saying that

One of the most marked differences between the first three Gospels and the fourth is that in the former the chief theme of Jesus' teaching is "the Kingdom of God," while in the latter it is "eternal life." This is a matter of emphasis only, however. John knows that Jesus used to talk about the Kingdom of God (John 3: 3, 5), but attention is diverted to the chief benefit of the Kingdom.²

¹ W. Sanday, *Jesus Christ*, Article in Hastings' Bible Dictionary, Vol. 2, p. 618, Charles Scribner's Sons, New York, 1902.

² M. G. Evans, *What Jesus Taught*, p. 151. The Judson Press, Philadelphia, 1922.

If Evans were asked to reconcile his view-point with that of Sanday he would probably say that the four additional subjects in Sanday's list were merely subdivisions of the one chief topic, The Kingdom of God.

2. Did Jesus Have a Method?

Having presented in brief outline some of the main points in the teaching of Jesus, it is fitting that inquiry should be made as to the method by which the Master presented these truths to his disciples and to the world. First of all the question may well be raised: Did Jesus have a method? Was it conscious or unconscious? Did he meet all his teaching situations in a manner free and spontaneous, without thought or preparation? Did his native intellectual keenness and his profound spiritual instincts provide the method of his teaching ready made? Or may we suppose that the Master gave thought to the ways and means by which he hoped to impress his truths on the minds and hearts of his disciples? These questions cannot be answered categorically. The data that are available do not furnish sufficient evidence to enable us to state positively what was in the mind and heart of Jesus.

3. His School Training Elementary

It is almost certain that if any schools existed in Nazareth they were of an elementary character. If there was any school in connection with the synagogue, which Jesus attended until he started forth on his mission, it is altogether probable that the teaching was confined to a study of the Law and the

Hebrew tongue. There is nothing in the Gospel records to indicate that Jesus ever traveled into any distant lands where he might have learned of the various methods in vogue in those places. In spite of some legends to the contrary, there is not a scintilla of evidence that Jesus ever journeyed outside the limits of Palestine and Syria. It is certain also that Jesus never studied in rabbinical schools at Jerusalem. Had he done so there would have been no force to the challenge brought to him by the scribes of that city: "Who gave thee this authority?" (Luke 20: 2.)

4. His Native Ability, His Observations, and His Meditations, His Journeys, and His Study of the Old Testament

It is evident that Jesus in his capacity of Teacher was dependent—apart from divine aid—on his own native intellectual equipment, his observations and meditations during his thirty years at Nazareth, and, particularly, his journeys to the feasts at Jerusalem. Added to all this, should be mentioned his study of the Old Testament. It will be shown later how perfectly familiar Jesus was with both the letter and the spirit of the Old Testament. In his frequent use of parables, Jesus was undoubtedly influenced by this form of discourse found in the Old Testament; his sententious sayings were, perhaps, a reflection of his study of the Book of Proverbs, the Psalms, the Book of Job, and other writings of the Old Testament where epigrams abound. It is almost certain that the prophets of Israel influenced Jesus

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profoundly. When the Master asked his disciples, "Who do men say that I the Son of Man am?" they answered: "Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets" (Matt. 16: 13, 14). Evidently the manner of Jesus' preaching recalled to the minds of the people some points of similarity with the descriptions given of the Old Testament prophets. In his use of object-lessons, Jesus had excellent and abundant precedent in the prophets of Israel. Many of Ezekiel's most telling sermons were accompanied with the use of objects. (Ezekiel, chapters 4, 5, 21, 24, 37, 40.)

5. Communion with the Father

The final element in the training of Jesus for the work of his ministry was the time devoted by him to communion with the Father. He realized the need of separation, of meditation, of surcease from the strain and stress of life. We read of a certain day in the ministry of Jesus when many turned against him because he had healed on the Sabbath Day. "And they were all filled with madness: and communed one with another what they might do to Jesus. And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6: 11, 12). Or again, "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come he was there alone" (Matt. 14: 23). Who will say that these trysting hours with the Divine did not play some part in shaping

the life of Jesus, and in improving the qualities of both mind and heart?

6. Contrast Between Methods of Jesus and Those in Vogue in His Day

That Jesus did not acquire his method in teaching from any of the then existing schools is evidenced by the fact that both the substance of what he taught, and the method by which it was presented differed radically from anything that could be found within the confines of his native land. In order to appreciate the quality and freshness of the message brought by Jesus, one should read at least a few volumes of the rabbinical writings of the centuries immediately preceding and following the beginning of the Christian era. The transition is like passing out of an old dusty attic that has not been aired for months, into the clear crisp atmosphere of a bright spring morning.

7. Methodology of Jesus Compared with That of Existing Schools in Athens and Other Cities

It is equally certain that Jesus could not have learned his method of teaching from any of the existing schools in Athens, Alexandria, or Rome, even if he had ever had the privilege of attending them. He did not indulge in any of the sophistries of the Greek philosophers; his teaching had none of the methodology and metaphysics of such men as Plato, Aristotle, Kant, and Hegel; it is probable that Jesus knew nothing of the speculations of Philo. In fact there are no names that can be mentioned in the

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history of pagan philosophy or religion from whom it can be said that Jesus copied either their teaching or their method. It is true that Socrates employed one of the methods later used by Jesus, but it is hardly likely that the Master had ever heard of the philosopher of Athens. And there is one striking difference, as will be shown later, between the question-and-answer method that Socrates used so effectively and the use of the same at the hands of Jesus.

VI

THE CHARACTERISTICS OF JESUS' PERSONALITY

1. Physical Appearance of Jesus

The question may fittingly be raised here, "What was the physical appearance of Jesus, and to what extent did the force of his personality contribute to the success of his ministry?" G. Stanley Hall has discussed the first part of this question at great length in his *Jesus Christ in the Light of Modern Psychology*.¹ The conclusion arrived at by Hall is that we have no adequate data for forming a reliable impression of the physical appearance of Jesus. There are, however, a few passages that indicate that the voice of Jesus was of a most impressive character. It is reasonable to suppose that the ability of Jesus to win followers by a mere invitation, "Follow me," was, at least in some small measure, aided by the tones of a voice that was full, strong, and vigorous. It was a voice that one could not easily forget. After the resurrection Mary remembered the voice that called her name in the familiar accents of former days. "Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say, Master" (John 20:16).

¹ G. Stanley Hall, *Jesus Christ in the Light of Modern Psychology*. Doubleday, Page & Co., New York, 1917. 2 vols., Vol. 1.

2. The Personality of Jesus

(1) Mastery of Every Situation

But we are not left in any doubt as to the strength of the personality of Jesus. His complete mastery of every situation that confronted him is evidence enough of his power. Hall emphasizes this feature of Jesus' personality with several telling instances.² The ability of Jesus to disappear through the crowd about to hurl him over the precipice of Nazareth was due, says Hall, to the flashing forth of his mighty will. There is no finer instance in all the Gospels of the influence of Jesus' personality than is contained in the account of the attempted arrest of the Master by soldiers sent out from Jerusalem. When the Pharisees saw that the soldiers had not brought Jesus back they cried out, "Why have ye not brought him?" The officers answered, "Never man spake like this man" (John 7:45, 46). The effect of the personality of Jesus on the soldiers who came for him at the midnight hour in Gethsemane, and the fear and wonder on the part of Pilate at the time of Jesus' trial, reveal a personality of surpassing power and grandeur.

(2) Note of Authority

In the teaching of Jesus there was one outstanding feature that caused all the people to marvel. "He taught them as one having authority and not as the scribes" (Matt. 7:28, 29). This is the most striking characteristic of the teaching of Jesus.

² Ibid.

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Never before had the people listened to messages given with such assurance. Not once did Jesus ever attempt to buttress his position by quotations from the rabbis. Never in the three years of his teaching did he seek to support his position by any appeal to the tradition of the elders. On the contrary, whenever he did make any reference to these traditions it was to show their inconsistencies and their shortcomings. Jesus upbraided the scribes and Pharisees for "making the Word of God of none effect through your tradition, which you have delivered, and many such like things ye do" (Mark 7: 7-13).

(3) His Poise

Next to the note of authority in this teaching of Jesus should be mentioned the poise of his personality. He was always serene and balanced. There is no trace of nervousness, and never did Jesus lose control of any situation. Although beset by the scribes, Pharisees, Sadducees, and the lawyers, he maintained the equilibrium of his disposition. "And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions" (Matt. 22: 46.) Even Pilate, cynical and cold-hearted, was awed in the presence of Jesus, and wondered at his calmness and his assurance.

(4) His Intensity of Spirit

Contrasted with the serenity of Jesus was the intensity of his spirit. A strange paradox; yet we find both of these qualities in the personality and teaching of Jesus. When the Master found the temple

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being desecrated by the money-changers and the merchants, he took a scourge of small cords and drove them out, saying: "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves" (Matt. 21:13). At one time the friends of Jesus sought to lay hold upon him and take him away from the pressing crowds, saying, "He is beside himself" (Mark 3:21).

(5) His Sincerity

Such intensity of spirit is evidence of the sincerity and deep conviction with which Jesus set forth his claims and his teachings. Instances need not be cited for this statement, for the entire Gospel record presents the portrait of a man who was sure of the truth of what he said, and who was unwilling to make any compromise for the sake of a temporary advantage. Jesus turned away the rich young ruler because of his unwillingness to make a complete surrender of all his possessions; he exposed the hypocrisy and pretense of the Pharisees whose support would have given unbounded strength to his cause; he fled from the multitude who were anxious to make him king. (Mark 10:17-22; Matt. 23; John 6:15.)

(6) His Tenderness and Sympathy

A study of these instances that have been cited might leave the impression that Jesus was perhaps lacking in sympathy and tenderness. But on the contrary we find that he was the gentlest of men. He took little children into his arms and blessed them; he spoke of himself as the Good Shepherd;

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he described himself as "meek and lowly in heart." He wept over Jerusalem and at the grave of Lazarus, and had "compassion on the multitude." He showed sympathy for all who were in need and oppressed, and pronounced forgiveness upon the woman who had been found in sin. (Matt. 19: 14; 11: 29; Luke 19: 41; John 11: 35; Mark 6: 34; John 8: 3-11.)

(7) His Democracy of Spirit

The democracy of Jesus is evident on nearly every page of the Gospels. Jesus mingled freely with all classes of people. One day we find him a guest in the home of Zaccheus, the rich publican; at another time he is at ease in the humbler dwelling of Lazarus at Bethany. Men of standing like Nicodemus and Joseph became attached to him, while at the same time he was accused of eating with publicans and sinners. (Luke 19: 1-10; 10: 38-42; John 19: 38, 39; Luke 7: 34.)

(8) His Humility

The humility of Jesus was one of his most outstanding characteristics. Jesus declared that he came "not to be ministered to, but to minister, and to give his life a ransom for many" (Matt. 20: 28). At the Last Supper Jesus took a towel and girded himself, and washed the disciples' feet, that they might learn from him the true lesson of humility and service.

(9) His Joyousness

The Greek of Luke 10: 21 may well be translated, "He thrilled with joy at that hour in the Holy

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Spirit." Jesus prays "that my joy may be within you, and your joy complete" (John 15: 11). In his farewell discourse Jesus prays: "And these things I pray in the world, that they might have my joy fulfilled in themselves" (John 17: 13). The Master urges his disciples to ask, that they may receive, "that your joy may be full" (John 16: 24). The presence of Jesus at many social functions, including the wedding at Cana of Galilee, would indicate a spirit of cheerfulness. The Master was criticized by his enemies because he ate with publicans and sinners. (Matt. 9: 11.) The disciples of Jesus did not fast, and for this they were commended on the ground that while the bridegroom was with them they should rejoice. (Mark 2: 19.) The joyousness of Jesus was pervasive.

(10) His Altruism

The altruism of Jesus is written large throughout the whole story of his life. Never is it recorded that Jesus used his powers for his own selfish advantage. His thought and his service were always for others. In the Temptation he refused to perform any miracle for his own advantage; on the Cross he prayed for his enemies, and was solicitous for the welfare of his mother. (Matt. 4: 1-11; John 19: 26, 27.)

(11) His Intellectual Acumen

The evidence for the intellectual acumen of Jesus is abundant and will be discussed at length in later chapters. Suffice it to say now that the Master met the keenest and most virile minds in Jerusalem, and

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demonstrated that in grappling with the most difficult problems he was eminently capable.

This brief sketch of the personality of Jesus is sufficient to give added interest to the question: "How did the Master present his teaching to his generation? What methods were employed to make effective the proclamation of these great cardinal truths of his gospel?"

VII

HIS PARABLES AND ALLEGORIES

1. Extensive Use of Parables. Their Artistry

In reading through the Gospels, what is the first impression that one receives as to the general method of Jesus' teaching? Does Jesus confine himself to one method, or does he use a variety of means for the teaching of his evangel? The answer to these questions is not hard to determine, for the Master was confronted with all sorts of situations during the three years of his ministry. He showed great skill in meeting these various situations, adapting his method to the exigency of the hour. This will be seen more clearly as a fuller study is made of this subject. Many situations called for many methods. Yet while all this is true, it will also be found that Jesus used one method more than any other. No other teacher of whom we have record ever used the parable so extensively or so successfully. In this respect Jesus appears as the teacher-artist of the ages. Regardless of any impressions that may be made as to the content of his teaching, there can be no question that Jesus has given to the world in his matchless parables a superlative work of art. It will be profitable, then, to consider Jesus the teacher from the standpoint of the artist.

2. Elements of Art in Jesus' Parables

Horne, in *The Teacher as Artist*, asks: "What is art? Professor Tufts defines art as 'Any activity or production involving intelligence and skill.'" ¹ Accepting partially the pragmatic view-point in art, Horne further says: "Art is not so much a copy of what is, as a promise of what is to be; it is not static, but dynamic; it is not imitation of an existent ideal, but a formulation of a distant ideal becoming real in time. Consequently, utility is part of the essence of art." ² And this: "We must conclude, therefore, that art cannot exist for art's sake only, that the effects of beauty are also a part of its excuse for being, and that art, like truth, is also for life's sake." ³ But Horne is fundamentally an idealist, and so we are not surprised to find him combining the pragmatic position with that of the idealist in this very happy definition: "Art is life, in its ideality, felt and expressed, and life is, or should be, such art, loved, cherished, and obeyed." ⁴ Judged by this criterion, the parables stand out as works of intelligence and skill. They have elements of ideality, and their practical application is manifest. What, for example, can be more beautiful than the picture of the Prodigal Son, wandering away from his father's house, wasting his substance in riotous living, and then penitent, returning to his home, while his father runs out to meet him and bestows on him

¹ H. H. Horne, *The Teacher as Artist*, p. 41, Houghton, Mifflin Company, Boston, 1917.

² *Ibid.*, p. 32.

³ *Ibid.*, p. 29.

⁴ *Ibid.*, p. 33.

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every evidence of the deepest affection. Intelligence and skill are shown, not only in the framework of this story, but in the simplicity and beauty of its phrases, that tell in the smallest possible compass the folly of sin, the glory of repentance, the forgiving and restoring power of love, and the human elements of envy and jealousy that enter into life's experience. (Luke 15: 11-32.)

3. Definition of "Parable"

Sanday, in Hastings' Bible Dictionary, has given an excellent and comprehensive definition of a parable: "They are scenes, or short stories taken from nature or from common life, which present in a picturesque and vivid way some leading thought or principle which is capable of being transformed to the higher spiritual life of man."⁵ Sanday notes, however, that the Greek word from which our "parable" is derived includes also proverbs and brief aphoristic sayings.⁶ An example of the former is found in the saying of Jesus: "Ye will surely say unto me this proverb: Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country" (Luke 4: 23). Several of the aphoristic sayings of Jesus are grouped together in his discourse on the unpardonable sin: "And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand.

⁵ W. Sanday, "Jesus Christ," Art. in Hastings' Bible Dict., Vol. 2, p. 617.

⁶ Ibid., p. 616.

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And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end" (Mark 3: 23-27).

4. The Origin of the Parabolic Form of Discourse

Jesus was not the first to make use of the parable in the presentation of ideas. König well points out that the origin of the use of parables is really psychological. "It is a necessity imposed by its very nature upon the human spirit to illustrate with the greatest possible clearness the objects and processes belonging to the sphere of ideas."⁷ Numerous parables are found in the Old Testament. (2 Sam. 12: 1-4; 1 Kings 20: 39; Isa. 5: 1-6; 28: 24-28.) But none of these have the force and poignancy of the parables used by Jesus. There is a simplicity, clearness, and originality about the parables of the Master that place them forever in a class by themselves. It is altogether probable, however, that Jesus found inspiration for this particular form of discourse in his study of the Old Testament writings.

5. The Use of Parables by Jesus

(1) To Reveal Truth

The purpose for which Jesus spoke in parables was first of all to reveal truth. While it is true that the parables are gems of literary art, they were not given merely for the sake of holding up works of beauty before the admiring gaze of the multitude.

⁷ E. König, "Parable," Art. in Hastings' Bible Dict., Vol. 3, p. 660.

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They were intended to serve a noble purpose—the revelation of the truths concerning the Kingdom of God. Jesus never sought to define the Kingdom of God. The very nature of the Kingdom is such that it does not readily lend itself to definition. The Kingdom is an organism, intangible—the reign of God over the lives of men. Jesus sought to reveal its character by means of comparison. In the thirteenth chapter of Matthew's Gospel Jesus makes seven such comparisons. He likens the Kingdom of heaven to a sower scattering seed, to tares among the wheat, to a grain of mustard seed, to leaven hid in three measures of wheat, to hidden treasure, to a pearl of great price, and to a dragnet cast into the sea. These comparisons serve better to reveal the nature of the Kingdom of heaven than ten pages of definitions.

(2) To Conceal Truth

There were many who came to Jesus desiring instruction, but who were either incompetent or unprepared to receive his teachings. To meet their demand, and satisfy their craving, Jesus spoke to them in parables: "Because they seeing, see not, and hearing, they hear not, neither do they understand" (Matt. 13: 13-15). Later on Jesus interpreted these parables to his disciples. To have explained them to the multitude who cared only for "the loaves and fishes," and who had no spiritual apprehension of the truths of the gospel, would have been like casting pearls before swine. Farrar has expressed this truth very happily. "His parables resembled the

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pillar of fire, which to the hostile Egyptians was a pillar of cloud." ⁸

(3) To Stimulate Thought

Jesus did not furnish ready-made the interpretation to all his parables. For only two of them did he give the key to his disciples. It was the evident purpose of the Master to provoke thought on the part of his followers. That he succeeded is shown by the fact that at one time "His disciples came unto him, saying, Declare unto us the parable of the tares of the field" (Matt. 13:36). It is probable that the disciples, perplexed at the meaning of other parables, and unable to find the proper interpretation, asked the Master to reveal to them the hidden significance of what he had said. "And when they were alone, he expounded all things to his disciples" (Mark 4:34). The large number of books and articles that have been written concerning the parables and their interpretation is sufficient evidence that Jesus has succeeded in provoking the thought life of many of his disciples.

(4) To Create a More Lasting Impression of the Truths of the Gospel

As one who knew what was in the heart of man, Jesus could not have been ignorant of the fact that the story form and the illustrative method are best calculated to linger in the mind, and consequently make a deeper and more lasting impression of ideas.

⁸ F. W. Farrar, *The Life of Jesus*, p. 227, Dodd, Mead and Company, New York, 1900.

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The fact that Jesus chose this method is proof enough that he realized its great importance. All through the centuries the best-remembered sayings of Jesus have been his stories and his comparisons. As Plummer says, quoting Seneca (*Epistle* 6), *Longum est iter per praecepta, breve et efficax per exempla.*⁹

(5) *To Win and Hold the Attention of His Hearers*

There can be no question as to the success of Jesus in winning and holding the attention of the people, whether he was teaching the multitudes, or groups, or individuals. Attention presupposes interest, and Jesus knew how to interest his listeners in a pre-eminent degree. Great stress is being laid today on interest as a factor in education. Men like Dewey, Kilpatrick, and Thorndike are stressing interest as one of the chief elements in the educational process. In this respect, at least, Jesus was abreast of the most modern thought, for as has already been pointed out in connection with his teaching of the multitudes, he deliberately sought to interest them, while withholding the deeper meaning of the parables. The forces of his personality, the timeliness of his subject-matter, and other factors entered into the underlying causes of Jesus' success in winning and holding the attention of the multitude. Not the least of these other causes was the vehicle that Jesus used—his parables—in presenting some of the most sublime truths concerning the Kingdom of God.

⁹ A. Plummer, "Parable," Art. in Hastings' Bible Dict., Vol. III, p. 663.

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(6) To Illustrate the Close Harmony Between Nature and Things Spiritual

Most commentators have overlooked this purpose of the parables. But Plummer has well said: ¹⁰

The chief purpose of parables is to instruct by means of the exquisite analogies which exist between things natural and things spiritual, and which are the outcome of the Divine Wisdom that fashioned both. In them Christ utters things which have been hidden from the foundation of the world (Matt. 13: 35), for the whole universe is a parable, which hides God from the unworthy, while it reveals him more and more to the devout.

In the synagogue teaching, Plummer further points out, Jesus interpreted the Old Testament, while in the parables he interpreted the Book of Nature.¹¹

(7) To Combine Simplicity of Expression with Profundity of Thought

Nothing finer on the subject of parables has ever been given than the statement of Sanday: ¹²

The parabolic form is, as it were, a barb to the arrow which carries home truth to the mind. The extreme beauty of this mode of teaching, handled as it is, has been universally acknowledged. If simplicity is an element of beauty, we have it here to perfection. But when simplicity is united to profundity, and to a profundity which comes from the touching of elemental chords of human feeling—a touching so delicate, so sure, and so self-restrained, which

¹⁰ A. Plummer, "Parable," Art. in Hastings' Bible Dict., Vol. III, p. 664.

¹¹ Ibid., loco, p. 664.

¹² W. Sanday, "Jesus Christ," Art. in Hastings' Bible Dict., Vol. II, p. 617, 618.

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reminds us of the finest Greek art with an added spiritual intensity which in that art was the one thing wanting—we have indeed a product such as the world has never seen and will not see again. We seem to be placed for the moment at the very center of things: on one hand there is laid bare before us the human heart as it really is or ought to be, with all its perversities and affectations stripped away; and on the other hand we seem to be admitted to the secret council chamber of the Most High, and to have revealed to us the plan by which he governs the world, the threads in all the tangled skein of being.

Such a statement as this admits of no modification or paraphrase by us.

6. The Distribution of the Parables

It is not possible to determine the exact number of parables found in the Gospels, as there is some dispute concerning the right of certain statements to be regarded as parables, as The Watchful Servants (Luke 12:36) and the Chief Seats (Luke 14:7). Should the story of the Good Samaritan be regarded as a parable, or is it just a short narrative based, perhaps, upon some historical event? It would be profitless for the purpose of this study to enter at length into all the details of such an investigation. In round numbers, there are about thirty parables. If we should include in our definition of parables the short sayings or proverbs of Jesus, the number would easily mount to more than one hundred. The parables of Jesus—using this term in its narrower sense—are found in the synoptics only. The fact that John's Gospel was later and its more philosophical view-point may explain their omission there.

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Luke has eighteen parables peculiar to his Gospel, as noted by Plummer: ¹³ the Two Debtors, Good Samaritan, Friend at Midnight, Rich Fool, Watchful Servants, Barren Fig Tree, Chief Seats, Great Supper, Rash Builder, Rash King, Lost Coin, Lost Son, Unrighteous Steward, Dives and Lazarus, Unprofitable Servants, Unrighteous Judge, Pharisee and Publican, and the Pounds. A glance at this list will show that those selected by Luke have become best known and have connected with them the tenderest sentiments, as well as elements of beauty. Matthew's Gospel has ten parables (Plummer), ¹⁴ peculiar to itself. They are: The Tares, Hidden Treasure, Pearl of Great Price, Draw-Net, Unmerciful Servant, Laborers in the Vineyard, Two Sons, Marriage of the King's Son, Ten Virgins, and the Talents. The parables of the Leaven and the Lost Sheep are found in both Matthew and Luke. The parables of the Mustard Seed, the Sower, and the Wicked Husbandman are found in Matthew, Mark, and Luke. Mark has only one parable peculiar to itself, the Seed Growing Secretly. Matthew's parables stress more particularly the idea of judgment, and the nature of the Kingdom of heaven.

7. The Classification of the Parables

The parables may be classified according to various schemes; the time and place of their presentation, their subject-matter, the spheres from which they are drawn, or the audiences to which they were

¹³ A. Plummer, "Parable," Art. in Hastings' Bible Dict., Vol. III, p. 664.

¹⁴ *Ibid.*, loco, p. 664.

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addressed. All such classifications are bound to be more or less mechanical, with much overlapping, but nevertheless they will be found to be helpful. Eder-
sheim divides the parables into three groups; those belonging to Christ's ministry in and near Capernaum, found in the thirteenth chapter of Matthew; those belonging to the journeyings from Galilee to Jerusalem, recorded in Luke, chapters ten to eighteen; and those belonging to the last days in Jerusalem.¹⁵ The first group relates to the Kingdom of God as a whole, the second to the individual members of it, and the third to the judgment of the members of it.¹⁶ Hall has given a very careful and interesting arrangement of the parables in his *Jesus Christ in the Light of Modern Psychology*.¹⁷ One of the most helpful classifications that have been made is given by Horne in his *Jesus, the Master Teacher*. As his list is especially adapted to show the wide range and quality of Jesus' thinking, it is here given:

(1) *Parables Dealing with Things*

The Salt of the Earth.
The Light of the World.
The City Set on a Hill.
The Light on a Candlestick.
Things That Defile.
Things Hidden and Revealed.
The Eye Is the Light of the Body.

¹⁵ A. Eder-
sheim, *The Life and Times of Jesus the Messiah*, Longmans, Green and Company, New York, 1897, Vol. I., p. 695.

¹⁶ *Ibid.*, loco.

¹⁷ G. H. Hall, *Jesus Christ in the Light of Modern Psychology*, Doubleday, Page and Company, New York, 1917.

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The New Cloth on the Old Garment.
The New Wine in the Old Bottles.
The House Divided against Itself.
The Two Houses Built on Rock and Sand.
The Four Soils.
The Drag Net.
The Hid Treasure.
The Pearl of Great Price.
The Great Supper.

(2) Parables Dealing with Plants

The Budding Fig Tree.
The Three "Known by Its Fruits."
The Barren Fig Tree.
The Seed Growing Independently.
The Mustard Seed.
The Tares and the Wheat.
The Leaven.

(3) Parables Dealing with Animals

The Carcass and the Eagles.
The Children's Meat and the Dogs.
The Lost Sheep.
The Sheep and the Goats.

(4) Parables Dealing with Human Beings

The Woman Seeking the Lost Coin.
The Servants Given the Talents.
The Servants and Pounds.
The Unprofitable Servants.
Children in the Market-place.
The Son Asking for a Fish or an Egg.
The Disciple and His Lord.
Blind Leaders.
The Two Masters.
The Scribe Instructed in the Kingdom.
The Thief in the Night.

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The Ten Virgins.
 "Physician, Heal Thyself."
 The Whole Who Need No Physician.
 No Fasting in the Bridegroom's Presence.
 Counting the Cost of War or a Tower.
 The Adversary in the Way.
 Guests to Take the Lowest Seat.
 The Neighbor in Need of a Loaf.
 The Widow and the Unjust Judge.
 The Unmerciful Servant.
 He to Whom Much and Little Is Forgiveness.
 The Lost Son.
 The Two Sons Commanded to Work.
 The Defiant Tenants of the Vineyard.
 The Unwilling Guests.
 The Eleventh Hour Man.
 The Good Samaritan.
 The Pharisee and the Publican.
 The Foolish Rich Man.
 Dives and Lazarus.
 The Unrighteous Steward.
 The Faithful Steward.
 Servants Looking for Their Lord.

(5) *From this list Horne makes the following table of comparison:*

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	Number	Per cent.
Things <i>... INCLUDING ANIMALS</i>	16	26
Plants	7	11.5
Animals	4	7
Human	34	55.5
	—	—
	61	100

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(6) Emphasis on Human Elements

From this comparison Horne rightly concludes that the emphasis of Jesus was on the human elements, rather than on the world of animals, plants, and things. In other words, Jesus was humanistic rather than realistic or scientific in his thinking, dynamic rather than static, comprehensive rather than limited.¹⁸ It will be observed that Horne's list includes a great many germ parables, which are not ordinarily considered as parables in the popular thought. A most profitable and delightful task may be found in the enlargement of these germ parables into a story or narrative form.

8. The Interpretation of the Parables

Jesus interpreted two of his own parables. The others he left to the thought and imagination of his disciples. Fortunately they are presented in language so simple and lucid that their meaning is not difficult to find. The danger is that some meaning will be sought in every detail of the parable, while its main teaching may be largely overlooked. A few simple rules for the interpretation of parables may prove to be helpful:

(1) The parable should be read and studied as a whole.

(2) The context, or circumstances leading up to the parable, should be taken into consideration.

(3) The purpose for which the parable was given should be considered.

¹⁸ H. H. Horne, *Jesus, the Master Teacher*, p. 86.

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(4) The principal message which the parable was intended to convey should be sought.

(5) Meanings for the details of the parables should be allowed only where they are self-evident or fit in easily and naturally into the main theme of the discourse.¹⁹

9. The Use of the Allegorical Method by Jesus

Closely associated with the parabolic form of discourse is the allegory. The allegory differs from the parable in that "it is not a picture of a single compact truth, but a transparency through which the different details are seen as different truths." "In other words, the thing put before the eye or ear represents, not itself, but something else in some way like it."²⁰ In the allegory the figure of one thing serves as a mirror in which can be seen the likeness of the other. Jesus rarely uses the allegory, and it is significant that most of the instances are found in the Gospel of John. Jesus speaks of himself as the Bread of Life (John 6 and 10), the Door, the Shepherd, and the Vine (John 15). The allegory, being illustrative and suggestive in character, would doubtless make its strongest impression on those of a contemplative type of mind.

These examples of the allegorical form of discourse, though not numerous, are, in view of their beauty and their fitness, enough to show that in this way also Jesus could paint a picture with words.

¹⁹ For those who desire a full and satisfactory study of the parables, the work of Bishop Trench on *The Parables* is still and probably will remain a classic. More recent works by Bruce and Goebel will also be found helpful.

²⁰ J. Massie, "Allegory," Art. in Hastings' Bible Dict., Vol. I, p. 64.

VIII

HIS EPIGRAMS

1. Epigrams Reveal Artistry of Jesus' Teachings

Nowhere does the artistry of Jesus' teachings appear to greater perfection, the parables alone excepted, than in the many aphoristic sayings that are scattered throughout the Gospels. These epigrams may be thought of as the result of close and careful study, or they may be regarded as the spontaneous outburst of a spiritual genius. In any case the fact remains that we have in them the exhibition of true works of art.

2. Popular Intelligibility and Impressive Pregnancy

Jesus knew full well that sayings of this kind would linger in the memory longer than any long-drawn-out discourse. The fact that they were preserved for many years without the aid of manuscript is proof enough of their gripping power. Not only would they linger in the memory, but, as the result of such lingering, they would stimulate thought, and serve as focal points around which the disciples could later build up their own systems of thought. These sententious remarks express the truths of the gospel in the smallest possible compass. By the method of meeting the want of the occasion, says Wendt, Jesus has been able to impart two

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weighty qualities to his utterances and his instructions, viz., popular intelligibility and impressive pregnancy.¹ A mode of teaching which aims at popular intelligibility is exposed to the risk of degenerating into platitude and triviality, and one which aims at pregnant brevity easily becomes stilted and obscure. But Jesus perfectly combined the two qualities, and by this very means attained a peculiar and classic beauty of style.

3. Variety of Form

(1) *Germ Parables*

These sayings of Jesus sometimes take the form of germ parables, to which reference has already been made. A few examples are given, "For wheresoever the carcass is, there will the eagles be gathered together" (Matt. 24:28). "And the Lord said, Whereunto shall I liken this generation? And to what are they like? They are like unto children sitting in the market-place and calling one to another and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept" (Luke 7:31, 32). "Then said he unto them: Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52). These germ parables may have been condensations of longer utterances by the Master Teacher.

¹ H. H. Wendt, *The Teaching of Jesus*, Charles Scribner's Sons, New York, Vol. I, p. 408.

(2) Proverbs

At other times these sayings of Jesus take the form of proverbs: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country" (Luke 4:23). "And herein is that saying true, One soweth and another reapeth" (John 4:37).

(3) Maxims

The Gospels abound in maxims and rules which Jesus gave for the regulation of human conduct. Only a few of them need be cited: "With what measure ye mete it shall be measured unto you" (Mark 4:24); "Nothing is hidden that shall not be made manifest; nor was anything made secret, but that it should come to light" (Mark 4:22). Sometimes these maxims are stated in the form of a paradox. "Many that are first shall be last, and the last first" (Mark 10:31); "For every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted" (Luke 14:11). The Golden Rule is the most familiar of all the sayings of Jesus that pertain to human relationships: "Therefore whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

(4) Sayings of More General Character

Then there are the sayings of a more general character which can hardly be classed as maxims,

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proverbs, or germ parables. Nevertheless they bear the same stamp: they are crisp, pointed sentences, full of meaning and pregnant with truth divine. Only a few of these need be appended: "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27); "He that is not with me is against me, and he that gathereth not with me scattereth" (Matt. 12:30); "God is Spirit, and they that worship him must worship him in Spirit and in truth" (John 4:24).

4. Characteristics of Jesus' Epigrams

(1) Their Universal Outlook

Perhaps the outstanding characteristic of these sayings of Jesus is their universal outlook. The rules which the Master laid down for his disciples can, with few exceptions, be applied to all relationships of men and women everywhere. They are not narrow and provincial. Their vision extends beyond that of the time and place where they were given. They reach out to all time and to all places. The summary of religion which Jesus gave is as applicable to the conditions of modern life as it was to the life of ancient Israel. The Golden Rule is as applicable to the complex conditions of our present-day industrial life as it was to the simple agricultural habits of the Jewish people. Nowhere in the Gospels do we have a finer witness to the universality of the spirit of Jesus than in these many aphorisms that challenge us even now with their breadth of vision, and freedom from the restrictions of race and creed.

(2) Use of Figures of Speech

A very prominent characteristic of these sayings of Jesus is the use made of figures of speech. Horne in an admirable chapter on "His Imagery" in *Jesus, the Master Teacher*, gives illustrations from the discourses of Jesus of most of the figures of speech found in modern rhetoric.² Here again the artistry of Jesus is seen. Not only are these figures of speech abundant, but they are of the most striking character. In exposing the hypocrisy of the Pharisees Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness" (Matt. 23:27). Is there in all literature a more forceful simile? What a powerful invective is this metaphor: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" (Matt. 23:33.) Jesus used hyperbole with telling effect: "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God" (Mark 10:25). Surely there is a touch of irony in this: "The Pharisee stood and prayed thus with himself" (Luke 18:11). In "Can the blind lead the blind?" we have an allusion to those whose spiritual vision has been impaired. (Luke 6:39.) What pathos is found in this apostrophe: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children

² H. H. Horne, *Jesus, the Master Teacher*, p. 130, 131, Association Press, New York, 1925.

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together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.) In the following verse we have a fine example of metonymy: "Your house is left unto you desolate" (Matt. 23:38), the "house" representing the whole nation of Israel. Personification was employed by the Master when, as he was entering Jerusalem, the Pharisees urged Jesus to rebuke his disciples, but the answer was given, "I tell you that if these should hold their peace, the stones would immediately cry out" (Luke 19:40). In employing all the known forms of rhetoric with such marked intelligence and skill Jesus demonstrated that, in this respect at least, his teaching was high art.

(3) Illustrative in Character

That the method of Jesus was illustrative in character is attested by the frequent use made by the Master of parables, allegories, and other figures of speech. There are windows in nearly every discourse of Jesus, and in his conversations, windows that let in the light by means of apt and telling illustration. There is very little of the abstract in any of the recorded utterances of Jesus. The opening verses of John's Gospel and the Farewell Discourse contained in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John contain the bulk of the abstract material that has been handed down. This does not mean that the sayings of Jesus lack depth and insight. For abstractness does not always mean profundity. On the contrary these sayings of the Master, simple and lucid as they are, reveal a depth

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of meaning and a wealth of thought that nineteen centuries have not exhausted.

(4) Wide Use of Concrete

It follows from what has been said that Jesus used the concrete rather than the abstract in presenting his truths to the world. Allowing a play on words, it might be said that the foundations of his teachings were laid in concrete. If the method of Jesus was objective in character, it was doubtless due to the fact that the Master knew that the disciples were not prepared to receive his teaching in abstract form. The representations given of the disciples of Jesus in the Gospels show that they were men of little or no education. Abstract teaching would have fallen on their ears as empty sound. They were too dull of comprehension to understand the subjective elements in the teaching of the Master. Jesus rebuked his disciples at one time because of their inability to do a bit of inductive reasoning. "And when Jesus knew it, he said unto them, Why reason ye because ye have no bread? And do ye not remember? . . . How is it that ye do not understand?" (Mark 8:17-21.) If the disciples were slow to comprehend the objective teaching of their Master, how utterly incomprehensible would have been any subjective discussions of the deeper truths of the Kingdom of God.

a. Some Examples

An exhaustive list of the concrete sayings of Jesus would include the greater part of the material found

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in the Gospels. A few examples taken from the Sermon on the Mount are fairly typical of what will be found in all the discourses of Jesus. The members of the Kingdom are spoken of as "the salt of the earth" (Matt. 5:13) and as "the light of the world" (5:14). They are told that it will be better for them to cut off the right arm, to cut out the right eye, than have their entire spiritual life destroyed because of one besetting sin. The doctrine of non-resistance to evil is taught by declaring that "who-soever shall smite thee on thy right cheek, turn to him the other also" (5:40). Fasting is to be accompanied with anointing of the head, and washing of the face (6:17). Jesus enforces the lesson of trust by asking his disciples to "Consider the lilies of the field, how they grow; they toil not, neither do they spin" (6:28). Criticism of others is rebuked with the most striking metaphors: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (7:3.) Jesus urges regard for things sacred by saying: "Give not that which is holy unto the dogs" (7:6). Encouragement to prayer is offered by asking what father would think of giving his son a stone when bread was needed, or a serpent when fish was sought for. (7:9, 10.) Those who seek after life are urged to enter "the strait gate" and walk in "the narrow way" and to "avoid the wide gate" and "the broad way" that lead to destruction. (7:13, 14.) False teachers are compared to "ravening wolves in sheep's clothing" (7:15). The test of good and false teachers will be found

“by their fruits” (7:15). “Do men gather grapes of thorns, or figs of thistles?” (7:16.) Those who obey the teachings of Jesus are compared to a “wise man who built his house upon a rock” (7:24, 25). Those who disregard his sayings are likened to “a foolish man who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (7:27, 28).

b. The Method of Jesus: From Concrete to Abstract

Jesus began with sense impressions, and led from them into the realm of the abstract. When he wished to set forth the true nature of his kingdom, and the newness of its principles, he said, “Men do not put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved” (Matt. 9:17). Jesus justified his healing on the Sabbath Day by the use of a simple parable: “What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath Day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath Day” (Matt. 12:11, 12). Throughout his ministry Jesus made large use of the inductive method, citing concrete instances and drawing from them universal principles. Placing a little child in their midst, Jesus teaches the disciples the value of humility. (Mark 10:13-16.) When he would set forth the loveliness of human gratitude, Jesus gave his blessing

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to the woman who, interrupting the meal at Simon's house, broke the box of ointment over the feet of the Master. (Luke 7: 36-40.) In thus proceeding from the concrete to the abstract, from the particular to the general, Jesus anticipated one of the principal features of modern educational procedure.

c. Illustrations Drawn from Every-day Life

It ought to be noted that the illustrations used by Jesus were all drawn from common every-day life. There were no classical allusions to events in the history of Rome or Greece; few lessons drawn from any of the events of extra-Biblical history; and no quotations from the poets and philosophers of pagan civilization. It may be replied that Jesus himself was not familiar with these happenings; that he was handicapped in his knowledge by the limitations of his environment. Be that as it may, it is certain that Jesus found in the common events of every-day life the inspiration for the most profound and inspiring themes that have ever thrilled the human heart.

d. Perfection of Art Seen in Masterly Use of Common Every-day Experiences

Jesus has given to us pictures of rarest beauty; pictures that not only charm but inspire us. Salt, light, lost coins, foxes, birds, sheep, wolves, doves, sparrows, grass, lilies, grapes, figs, and vines, are the kind of material that Jesus uses to set forth his matchless parables, and to illuminate his discourses. Jesus found elements of beauty and lessons of truth

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in the kind of material that most artists would pass by as unworthy of their attention and having no possibilities of artistic treatment. The illustrations of Jesus demonstrate that one does not need to meditate upon the glory of the midnight sky filled with stars, or the brilliant hues of a summer sunset, to find that which is truly lovely. The grass under our feet, the birds flying above us, the lilies growing in the field, all speak to us of the fatherly love of God and his gracious purpose toward all his children. All nature speaks to Jesus, and the most trivial events, such as a woman seeking a lost piece of coin, all have their message.

IX

HIS DISCOURSES AND CONVERSATIONS

A. HIS DISCOURSES

1. Nature of His Discourses

Much of what has been said concerning the parables and aphoristic sayings of Jesus applies also to his discourses, for the discourses were made up largely of short stories, comparisons, and sententious remarks. Not many of the discourses of Jesus are given at length. There is no data in the Gospels to determine the exact amount of time consumed by Jesus in his messages to the multitude and to groups, or to individuals. The impression, however, seems to be that Jesus did not speak at great length, although it is probable that none of his discourses is fully recorded. It is even more probable that some of the discourses are symposiums of what Jesus said on a variety of occasions.

2. Where They Were Presented

It is certain that Jesus had no specified place of assembly for his disciples or the multitudes to meet him. His most frequent place of teaching was the synagogue. (John 18:20.) When he was in Jerusalem he taught openly in the temple, "whither the Jews always resort." Jesus also taught out in the open fields, by the mountainside, along the seashore,

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and wherever opportunity offered. To him all places were sacred, and wherever there were listening ears he was ready to teach and to give of his best.

3. Number of the Discourses

We do not know the exact number of discourses given by the Master. John's hyperbolic statement that the world itself could not contain the books that would give the complete report of the activity of the Master would indicate that we have in the Gospels but a small part of the utterances of Jesus. (John 21:25.) In the Gospels themselves there are many sayings of Jesus that appear as if they were merely excerpts from some longer discourse. (See Matt. 16:5-12; Luke 17:1-4; 17:5-10; Matt. 21:21, 22; John 21:15-23.)

4. Length of Recorded Discourses

The longest of the discourses of Jesus is found in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John's Gospel. Next to that comes the Sermon on the Mount, found in the fifth, sixth, and seventh chapters of Matthew's Gospel. The sermon on the Last Judgment occupies two chapters. (Matt. 24, 25.) All the other discourses of Jesus are each given in a single chapter or less.

5. Characteristics of His Discourses

(1) Variety of Subject-matter and Method

The outstanding characteristics of these discourses, in addition to their brevity, are the variety

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of subject-matter treated, and the variety of method used. In the Sermon on the Mount Jesus declares the conditions of entrance into his Kingdom, the characteristics of the members of the Kingdom, the chief functions of those who serve in his Kingdom, and the kind of righteousness that God expects of the Kingdom members. The disciples are warned against greed, anxiety, and censorious criticism of others. Encouragements for prayer are offered, and a rule of conduct is given that is applicable for both individuals and society. The disciples are urged to enter in at the straight gate. Their lives must be built upon the solid foundation if they are to withstand the testing of the storms.

(2) Unity of Thought; Skilful Combinations; Climax

In the midst of all this variety there is a unity of thought that is easily apparent. The theme of this sermon is the Kingdom of God, its nature and its requirements. The theme of the Farewell Discourse (John 14 to 17) is the relationship of Christ with the Father and the Holy Spirit, and the union of the believer with Christ consequent upon his death and resurrection. All this is worked out with much detail and beautiful allegory. In the various discourses of Jesus epigrams, parables, allegory, narrative, and questions are combined with an intelligence and skill that indicate that here also Jesus is the true artist. This becomes all the more apparent when we consider the general arrangement of the material leading up to a grand climax. What finer ending could be imagined for the Sermon on the Mount

than the parable of the two houses? What more impressive ending for the farewell discourse could be conceived than the sublime prayer of Jesus that his disciples may be with him in glory.

B. HIS CONVERSATIONS

1. Skill and Intelligence Displayed

(1) *The Woman of Samaria*

It is a matter of common observation that good conversationalists are rare. There are many people who can converse fluently, but good conversation is not a mere flow of words, nor just idle talk. If the definition of art previously given still holds good, conversation should involve intelligence and skill. Were these qualities marked in the conversations of Jesus? Horne presents "An Object Lesson in Teaching" in his *Jesus, the Master Teacher*, wherein he shows how Jesus with rare intelligence and skill leads the woman of Samaria, full of ignorance and prejudice, from her idea of ordinary drinking-water to that of "living water," and finally, after introducing several striking surprises, wins her to the acknowledgment of his Messiahship.¹ (John 4.)

(2) *Nicodemus, the Pharisee*

The situation in the case of Nicodemus is somewhat different, as Jesus did not need to create interest by establishing a point of contact. Nicodemus was already interested as indicated by his coming to Jesus with the address, "Rabbi, we know that

¹ H. H. Horne, *Jesus, the Master Teacher*, p. 4-8.

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thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him" (John 3:2). The Master then introduces the surprise element by declaring to the Pharisee—a member of the Sanhedrin and consequently one of the leaders of the religious life of Jerusalem—"Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God" (3:3). The initial interest of Nicodemus was intensified, and his curiosity was aroused. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" (3:4.) Jesus does not directly answer this question, but still further arouses the interest of Nicodemus by declaring that a man must be born of water and of the Spirit before he can enter the Kingdom. (3:5.) That Nicodemus had been shocked by Jesus' statement is indicated by what Jesus said: "Marvel not that I said unto thee, Ye must be born again" (3:7). Jesus had introduced an element of mystery, and he interprets the same by showing the analogy between the blowing of the wind and the movements of the Spirit. (3:8). Nicodemus the pupil is now sufficiently aroused that he questions the Master: "How can these things be?" (3:9.) Jesus then seeks to throw light on the problem that has arisen in the mind of Nicodemus. (3:11f.) The impression made on the mind of the Pharisee, who, fearful of his reputation, had come to Jesus by night, found expression when Nicodemus stood up in the midst of the Sanhedrin, and protested against Jesus' being condemned unheard. (John 7:50.)

(3) The Rich Young Ruler

In the case of the rich young ruler who came to Jesus the Master exhibited a keen insight into human nature, and a deep penetration into the causes of the young man's malady. The fact that the young man came running to Jesus indicated great earnestness of spirit. There was profound interest back of the question: "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17.) Jesus does not directly answer the question at first, but propounds another question calculated to turn the young man's attention in a new direction. Then without waiting for an answer—for he wished the question to penetrate deep into the heart of the seeker—he said: "Thou knowest the commandments, 'Do not commit adultery,' 'Do not kill,' 'Do not bear false witness,' 'Defraud not,' 'Honor thy father and mother'" (Mark 10:19). Jesus then began to prick the bubble of the young ruler's conceit, and reveal unto him how completely he had failed to keep even the first commandment. For in response to the boast, "Master, all these have I observed from my youth," Jesus said: "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (10:21). The young ruler, surprised by this challenge, turned away sorrowful, for he had great possessions. But Jesus had succeeded in teaching that the way to inherit eternal life is willingness to give up everything for the sake of God. Jesus then uses this incident to build up a powerful mes-

sage on the danger of riches. (10: 23-31.) Here we have one of the finest examples of apperception in the Gospels.

(4) Simon the Pharisee

When Jesus was a guest at the home of a certain Pharisee, a woman in the city entered the house, and seeing Jesus, broke a box of ointment over his feet. The host was indignant that Jesus should permit such a woman to come near to him. The Master justified the occasion by telling to Simon the parable of the creditor and two debtors, and then, out of Simon's own mouth, compelled an acknowledgment of the righteousness of the woman's act. With rare tact, Jesus, comparing the woman's gratitude with the incivility of his host, rebuked Simon. (Luke 7: 36-50.) In this brief story there are the elements of completeness, surprise, point of contact, adaptation, and apperception.

2. Characteristics of His Conversations

These reported conversations of Jesus reveal a deep seriousness, a sympathetic understanding, an underlying purpose, an awakening of interest, a holding of attention, a personal application, an understanding of the human heart, a dignity of demeanor, a readiness of wit, ability to pass naturally from one theme to another, and always a complete mastery of the occasion. Surely this is art.

X

HIS USE OF THE OLD TESTAMENT

1. Old Testament, the Center of Jewish Education

The Israelites were a people of one book. They knew the Law and the Prophets as probably no other people have ever known any similar writing. There was practically no other literature in common use at the time when Jesus made his appearance. All the education of the Jewish youth centered around the books now known as the Old Testament. These books were drilled into the mind and heart of every boy and girl, "line upon line, and precept upon precept." The home training plus the teaching of the synagogue and the rabbinical schools tended to make of every Jewish youth a zealot for the law and its traditions.

2. Evidence of Jesus' Familiarity with the Old Testament

That Jesus was perfectly familiar with every part of the Old Testament is evidenced by a careful study of his sayings. The most convincing proof is found in those sayings wherein Jesus reflects the spirit of the Old Testament, and only indirectly quotes its phrases. Only a few instances need be given. The beatitude, "Blessed are they that mourn: for they shall be comforted" (Matt. 5: 4), is reminiscent of

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Isaiah 61:2, "To comfort all that mourn." "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5) is directly suggested by the Psalmist's declaration that "the meek shall inherit the earth" (Ps. 37:11). The fourth beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6), reminds one of Isaiah's "Ho, every one that thirsteth" (Isa. 55:1f. Comp. Matt. 5:7 with Ps. 103:8; Matt. 6:16 with Isa. 58:3-7). The soul of Jesus was saturated with the knowledge and understanding of the Old Testament. There are so many allusions to the principal characters and events of the Old Testament in the discourses of Jesus that it is no exaggeration to say that there can be no true appreciation of the sayings of Jesus to one who is ignorant of the content of the Old Testament. (See Matt. 11:14; 12:5, 40, 41; 24:37; Luke 4:27; 17:28; John 3:14. See also John 15:25; 17:12; 18:9.)

3. Purpose of This Study. Skill in Use of Old Testament

The purpose of this study, however, is not so much to inquire into the degree of familiarity which Jesus possessed of the Scriptures, as it is to observe the intelligence and skill he exhibited in using the same. That Jesus quoted the Old Testament with such frequency is evidence enough that he understood the Jewish mind. References to the Law and the Prophets made the strongest kind of appeal to the people. It was a final and ultimate appeal that not even the Pharisees or Sadducees would question.

(1) Jesus Displayed Skill in Sabbath Controversy

What consummate skill Jesus exhibited in his controversy with the Pharisees who rebuked him because his disciples had plucked the ears of corn on the Sabbath Day! Was there not here a plain violation of the commandment which forbade any kind of work on the Sabbath Day? How could it be justified? Jesus answers his critics, as was his usual custom, out of their own law. He reminds them of what David did when he and those with him were hungered on the Sabbath Day, "How he entered into the house of God, and did eat the shewbread which was not lawful for him to eat, neither for them which were with him, but only for the priests." Again Jesus refers to the custom of the priests in the temple "who profane the Sabbath, and are blameless." These illustrations serve to point his hearers to "one greater than the temple." Then Jesus takes the offensive and shows the Pharisees how ignorant they are of the real spirit of the law, and of him who is "Lord even of the Sabbath Day" (Matt. 12:2-8). Here, as elsewhere, Jesus was a Master in the use of apperception.

(2) In His Home-town Synagogue

At the very beginning of his ministry, Jesus went into the synagogue at Nazareth which he had attended from the days of his youth. There he opened the book, and read the Scripture that refers to the great deliverance that God will bring to Israel. "The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:17-19). There must have been something striking in the demeanor of the Master, or the tone and sympathy of his voice that caused the eyes of "all them that were in the synagogue" to be "fastened on him" (4:21). The Scripture almost interpreted itself when read by the Master Artist. Without comment of any kind, Jesus announced, "This day is this Scripture fulfilled in your ears" (4:21). The record would seem to indicate that the hostile feeling which was soon made manifest came as the result of this declaration. Jesus knew what was in the minds of his hearers, and declared that they desired him to sustain his claims by doing some mighty work in their midst. He then quotes one of their proverbs, "Physician, heal thyself," and reminds them that "no prophet is accepted in his own country." Then Jesus quotes their Scriptures to prove that God has his own elect whom he chooses to bless. He reminds his hearers of the widow of Sarepta to whom alone Elijah was sent in a time of famine, and then he speaks of Naaman the Syrian, who alone of all the lepers of his time was cleansed through the ministry of Elijah. Then the wrath of the people asserted itself, and Jesus had to make his escape from his home city. (4:23, 30.) His use of the Scripture had struck home to the hearts of all his hearers. In his hand the Word of God was a mighty sword.

His Use of the Old Testament

(3) In the Wilderness Temptation

In his conflict in the wilderness Jesus rebuked the Tempter three times with "It is written." He met each situation with the appropriate Scripture. When Satan attempted to quote Scripture for his purpose, Jesus proved the more skilful fencer and repelled the adversary with such telling effect that Jesus was left alone and angels came to minister to him. (Luke 4:1-3.) What words of the Old Testament could have been more effective than those which the Master Artist used?

(4) In His Controversies with the Pharisees

It must be remembered that the Pharisees were not only perfectly familiar with the content of the Scriptures, but they were fond of controversy and skilled in the science of dialectics. They were always seeking ways and means by which they might "catch him in his words" (Mark 12:13). In every instance Jesus outwitted his adversaries by the insight and cleverness of his expositions and questions. During the latter days of his ministry he was viciously assaulted by the Herodians, Sadducees, and Pharisees with many perplexing questions as to his interpretation of the Law and other matters. Having successfully defended his position Jesus turns upon his critics with a question that proved utterly baffling: "What think ye of Christ—whose son is he?" They say unto him, "The Son of David." Jesus then propounds a question that completely upsets the Pharisees: "How then doth David in

spirit call him Lord, saying: 'The Lord saith unto my Lord: Sit thou on my right hand until I make thine enemies thy footstool.' If David then call him Lord, how is he his Son?" The answer to this question would have involved the Pharisees in either stupidity or prejudice. They were too clever to attempt an answer. "And no man was able to answer a word, neither durst any man from that day forth ask him any more questions" (Matt. 22: 41-46). The intelligence and skill of Jesus in this use of the Old Testament is seen in the fact that he was able to have the last word, and thus silence his enemies.

a. Evidence of Originality and Insight

Jesus shows both originality and insight in his disputes with the Pharisees in that he was able to show how the whole spirit of the law was made void by their traditions. No finer example of this is presented in the Gospels than the incident where the Pharisees came to Jesus complaining that his disciples ate with unwashed hands. After declaring that the religion of the Pharisees was but a matter of lip service, as Isaiah had prophesied, he takes a specific instance and shows how the Law is nullified in their hands. "For Moses said, Honor thy father and thy mother; and whoso curseth father or mother, let him die the death: But ye say, if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the

Word of God of none effect through your tradition ”
(Mark 7: 1-13).

(5) In Revealing Wider Implications of the Law

The supreme work of Jesus in connection with his use of the Old Testament was to show how its teachings needed to be enlarged and expanded. Jesus claimed that his mission was not to destroy the Law, but to fulfil it. He offers several examples of what he meant by fulfilment. “Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5: 27, 28). “Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust” (Matt. 5: 43-45). Jesus did not hesitate to set aside the Law when it conflicted with the spirit of the new Kingdom. (Matt. 5: 31-42.) This was a stupendous undertaking. The Law was held in such reverence by all, that to tamper with it in the slightest degree was regarded as blasphemy. Its declarations were final and unappealable. Yet the multitudes listened with breathless interest and attention, because he taught them as one having authority and not as the scribes.

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(Matt. 7:29.) Here is art of the highest kind, vivid, inspiring, creative.

(6) In Setting Forth the Fulfilment of the Old Testament Prophecies

Furthermore Jesus declared that his life and death were but the fulfilment of the prophecies concerning the Messiah found in the Old Testament. It was with the background of Old Testament typology in mind that Jesus declared that "The Son of Man has come to give his life a ransom for many" (Matt. 20:28). "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised the third day" (Matt. 16:21). It is evident that Jesus regarded the prophecies concerning the Suffering Servant of Jehovah as being fulfilled in his own life. (Isaiah 53.) Jesus frequently spoke of the Cross. To him it was a necessary part of God's plan for the redemption of the race. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). Jesus, however, sees beyond the Cross, and teaches his disciples his final triumph and glorification (Matt. 24 and 25) in imagery that is drawn from the glowing descriptions of the Messiah found in the Old Testament. (Isa. 9:6, 7; 35.) Only a great artist could thus blend these pictures of suffering and triumph into one composite harmony.

XI

HIS SUPERVISION OF HIS DISCIPLES

1. Jesus Develops Rough Material into Efficient Servants

Graves declares in his chapter on "Jesus' Methods of Teaching" in *What Did Jesus Teach?*¹

Like all great teachers Jesus felt that all real thinking begins with a problem. We never stop to think, until we are obliged to do so by some obstruction to mental activity. As long as our consciousness moves along smoothly from one thing to another, there is no demand for productive thinking. It is only when we run into some genuine difficulty that we begin to reflect.

Jesus perfectly fulfilled one of the requirements of good teaching as stated by Stalker: "A teacher has done nothing unless he awakens the mind to independent activity. As long as the mind is merely passive, receiving what is poured into it, but doing nothing more, true education has not commenced."² The greatest service that any teacher ever renders to his pupils is in the development of the ability to solve the various problems which life presents. A teacher may present a problem in such a way as to cause discouragement, or by wise and tactful leadership, he may develop real initiative in his pupils. What

¹ P. P. Graves, *What Did Jesus Teach?* p. 51, Macmillan, N. Y.

² James Stalker, *Imago Christi*, p. 269, American Tract Society, New York, 1880.

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course did Jesus pursue, and what results were obtained? To answer this question properly, it will be necessary, first of all, to note the kind of material that Jesus had to work upon. The carpenter of Nazareth had fishermen and other peasant folk as his disciples. There is nothing in the record of their lives that indicates that any one of them possessed any exceptional talent, and it is certain that none of them possessed any educational or cultural qualifications worthy of mention. When Peter and John were called upon to defend their conduct before the leaders of Jerusalem it is said that "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled" (Acts 4:13). These "unlearned and ignorant men" were able to meet with success one of the most difficult situations that could be imagined. From that time the disciples acquitted themselves with credit, and at times with glory. Wilson in *The Christ We Forget* has admirably shown the mastery of Jesus in his training of the Twelve:³

Some of these twelve men became famous; others are only names to us. But all alike started with average abilities, as if he would show us by their example how much he can make of any one who submits to the rules of his companionship. He did not shut up his followers in monasteries, or bid them spend years in a theological seminary, but he stirred them at once to deliberate initiative. Having been disciples who were taught, they became apostles who were sent. "Go" was his first word to them after their call: "Go" was his last word to them before he ascended.

³ P. W. Wilson, *The Christ We Forget*, p. 202, F. H. Revell Co., New York, 1917.

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What steps did Jesus take to develop this raw material into agencies of power and efficiency?

2. Jesus Encouraged Participation

First of all Jesus encouraged participation on the part of his disciples. He did only that which the disciples were unable to do. At the beginning of his ministry, he entrusted the work of baptizing the converts to his cause, to his disciples. (John 4:2.) He sent forth the twelve disciples to go into all the cities of the land, save those of Samaria, to proclaim the message of repentance and the imminent coming of the Kingdom. (Matt. 10:5-7.) The charge which Jesus gave to the twelve apostles, contained in the tenth chapter of Matthew's Gospel, ranks as one of the greatest challenges that any leader ever gave to his followers. They were to be pioneers, going forth without gold or silver or scrip. Later on he sent forth seventy disciples with similar instructions, and when they returned they reported that great success had attended their efforts: "Even the devils are subject to us through thy name" (Luke 10:1-17). Jesus gave to the Twelve, and then to the Seventy, suggestions as to how their problems might be solved, but left the detail in their own hands to work out as best they could in the light of their experience.

3. Guides Disciples

But Jesus kept a careful oversight of his disciples. He constantly aided them in the solving of their problems. "And the apostles gathered themselves

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together unto Jesus and told him all things, both what they had done, and what they had taught" (Mark 6:30). It was at such times that Jesus had the opportunity—and doubtless made the most of it—to assist the disciples in working out the various problems that confronted them. He bade them "come apart, and rest awhile"; doubtless that he might further instruct and guide them.

4. Gave Them Principles to Apply to Their Problems

On some occasions Jesus sought to help his disciples by laying down broad general principles which they themselves might apply to their own particular problems. The Golden Rule, and the summation of religion—love to God and one's fellow men—are marked instances of this habit of the Master. One of the most perplexing problems that the disciples had to deal with was the matter of Sabbath observance. It was a subject of continual controversy with the scribes and Pharisees. Whenever Jesus did any good work on the Sabbath Day, he was assailed by the leaders of the people. When Jesus healed the impotent man at the Pool of Bethesda "the Jews sought to slay him, because he had done these things on the Sabbath Day" (John 5:16). At another time, the disciples were plucking ears of corn as they were going through the fields. For this disregard of the holy days, they were upbraided by the Pharisees. Jesus replies for his disciples—for they were unable to match their wits against the shrewd minds of the Pharisees—and then announces his lordship even over the Sabbath Day. A principle

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is announced that is to guide the disciples in the proper observance of the Day: "The Sabbath was made for man, not man for the Sabbath" (Mark 2:23-28).

5. Problems Met by Jesus

(1) Who Will Be the Greatest?

One of the uppermost problems in the minds of the disciples throughout the ministry of the Master was this, "Who will be the greatest in the kingdom of heaven?" Jesus assists the disciples in solving this most engaging question with two object-lessons. First, "He took a child, and set him in the midst of them: and when he had taken him in his arms he said unto them, Whosoever shall receive one of such children in my name receiveth me." And then he proclaims that "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Mark 9:33-37; Matt. 18:1-5). At the Last Supper, the disciples were still wrangling as to who should be the greatest in the Kingdom of Heaven. The earlier lesson they had evidently forgotten. Jesus takes a towel and girds himself, and, after having poured water into a basin, he begins to wash the disciples' feet. They were amazed at such a procedure on the part of their Master, who declared that as he had done to them so they should do to one another. By this example the Master suggested to the disciples a principle which they could apply to the solution of their own problems.

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(2) Problem of Sectarianism

Jesus dealt with the problem of sectarianism in a most masterly way. The disciples had been reared in an atmosphere of sectarian prejudice, and it was the most natural thing that this prejudice should carry over into their new relationships and attitudes. Transfer of training and habits would be certain to affect the conduct of the disciples in dealing with those who might differ from them. Such an occasion did actually arise in their experience when the disciples found one who was not of their company casting out demons in the name of Jesus. "And we forbade him, because he followeth not us." Jesus rebuked John and the other disciples for their narrowness and bigotry. He then lays down the principle: "He that is not against us is on our part" (Mark 9:38-41). It is surprising how little the Christian church through all its history has sought to emulate this catholic attitude on the part of the Master.

(3) How Should Publicans Be Treated?

A social problem arose in the minds of the disciples early in the ministry of Jesus. What attitude would Jesus and those associated with him take toward the publicans and sinners? The publicans who gathered the taxes for the Roman government were the most hated people in all Palestine. Gentile oppression became a reality in their activities. The "sinners" were the men and women of evil reputation. It was then, as now, quite out of fashion to

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have any dealings with people of this sort. Jesus broke away from all the conventionalities of his time when he deliberately associated with the social outcasts. In doing so he brought down upon his head the execrations of the scribes and Pharisees: "The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners" (Matt. 11:19). Here Jesus solves a problem for his own disciples through the suggestive influence of his own example.

(4) Attitude Toward Gentile Converts

A problem equally delicate arose in connection with the propagation of the gospel among the Gentiles. At first Jesus warned the Twelve "not to go into the way of the Gentiles," for only too well did he know how utterly unfit they were for such a proclamation with race prejudice rankling in their bosoms. But Jesus himself did not hesitate to give healing and his blessing to the Syro-Phœnician woman. (Mark 7:24-30.) He declared that he had other sheep "not of this fold" (John 10:16). His field is to be the world. (Matt. 13:38.) His last commission to his disciples was to go and preach the gospel to all the world. (Matt. 28:19.) Race prejudice could find no support from the Master in the face of such a command.

(5) Question of Tribute Money

Jesus was never more severely tested in his controversies with the scribes and Pharisees than when

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they presented to him the problem of whether it was proper to pay tribute to Cæsar or not. The Master seemed to be caught between the horns of a very dangerous dilemma. His famous answer, "Render unto Cæsar the things that belong to Cæsar, and to God the things that belong to God," showed the solution of this problem to be the recognition of the true spiritual nature of his kingdom which was not concerned with matters of tribute and political allegiance.

6. Jesus Refuses to Solve a Problem

Only once did Jesus refuse to interest himself in a problem that was brought to him. "And one of the company said unto him, 'Master, speak to my brother, that he divide the inheritance with me.' And he said unto him, 'Man, who made me a judge or a divider over you?'" Jesus takes this occasion, however, to give his disciples a timely warning against the spirit of covetousness. "And he said unto them, 'Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth'" (Luke 12:13-15).

7. Life Problems Only Interest Jesus

Instances similar to those given might be multiplied many times. The disciples were not always conscious of the problem before them, but the record given in the Gospels would seem to indicate that Jesus looked upon life itself as a series of problems calling for solution. It will be observed that most of the problems in which Jesus interested himself

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were of a practical nature. Pilate once asked Jesus a question involving a theoretical problem: "What is truth?" Jesus did not answer. Matters of speculation seemed to have had no interest for the Master. He was dealing with the serious problems of life.

8. Jesus Merely Pointed the Way Toward Solution of Most of Life's Problems

Such rare skill and intelligence was exhibited by Jesus in the use of problems that once more we may acclaim him a truly great artist. One element of his greatness consisted in the fact that he left many problems unsolved. Jesus did not lay down any rules for the detailed observance of the Sabbath Day; he gave to his disciples a guiding principle. He did not tell them what they were to teach, he merely gave them a theme. He did not form an elaborate organization for carrying on his work; he called twelve disciples together and left them to work out the detail of their future activities. He did not attempt to give any particular instructions as to the operations of capital and labor; he gave to the world the Golden Rule. He did not set forth a code of ethics to regulate the relationships between the sexes; he declared, "Blessed are the pure in heart." He did not prescribe the kind of amusements in which his disciples could safely indulge; he asked only that his followers should strive to be like him. He did not formulate any creedal statement; he declared that the essence of religion is to love God with all our heart, and our neighbor as ourselves.

XII

HIS USE OF THE PRINCIPLES OF MODERN PEDAGOGY AND PSYCHOLOGY

Introduction. Summary of Some Principles Illustrated in Jesus' Teaching

One cannot read through the Gospels without understanding that Jesus knew the art of teaching, and also that he had a profound knowledge of the nature and workings of the human mind. A few illustrations of some of the fundamental principles of education, as applied by Jesus, will reveal the fact that Jesus has been rightly called The Master Teacher. The following principles will be discussed:

1. Winning and Holding Attention.
2. Seeking and Maintaining Interest.
3. Establishing a Point of Contact.
4. Adaptation of Message to Needs of the Hour, and to the Capacity of Pupils.
5. Promoting Active Participation.
6. Developing Power of Self-Initiative.
7. Using Power of Suggestion to Release Right Tendencies.
8. Expression Following Impression.
9. Development of Right Attitudes.

1. Winning and Holding Attention

(1) Winning Attention

Mention has already been made of the fact that Jesus was successful in a preeminent degree in winning the attention of those whom he wished to influence. Miracles were at times performed just before the Master would address the multitude on some vital theme of the Kingdom of God. A striking example of this is found in the twelfth chapter of the Gospel of Matthew where it is recorded that Jesus healed a man who had a withered hand, and later proceeded to heal a demoniac. Then follows a discourse on the Sin of Unbelief. (Matt. 12:31-45.) Again, it will be noted, Jesus begins his messages with a direct call for attention, as "BEHOLD, a sower went forth to sow" (Matt. 13:3; cf. John 3:3); or employs some striking sentence as in the Sermon on the Mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3); or uses some object-lesson, as when he took a little child and placed it before the disciples (Luke 9:46-48); or makes use of the occasion, as, when criticized by Simon for accepting the homage of Mary Magdalene, he speaks the parable of the Two Debtors.

(2) Holding Attention

Jesus knew how to hold, as well as win, the attention of his hearers. The impression that one obtains on reading the Gospels is that the Master had even better attention at the close of his discourses than

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at the beginning. The same means that Jesus used to win attention was also used to hold attention. It will be noted, also, that the Master used great variety of form and imagery in his messages, and changed from one subject to another as the occasion demanded. In the Sermon on the Mount the picture changes with nearly every verse. By the use of parables and narratives Jesus enlivened his speeches, and held the attention of his hearers to the end.

a. Factors in Winning and Holding Attention.

(a) **Personality.** The most marked factor, however, in the ability of Jesus to win and hold the attention of his hearers was doubtless found in the force of his personality, which made so profound an impression on his hearers that even the soldiers exclaimed, "Never man spake like this man" (John 7:46).

(b) **Element of Surprise.** The newness of Jesus' teaching was also a factor in his ability to win and hold attention. There was something almost startling in the announcement: "Ye have heard that it was said by them of old time . . . but I say unto you" (Matt. 5:21, 27, 33, 38, 43).

(c) **Attitude.** Jesus assumed the attitude of a teacher, and that alone was a challenge for attention. (Matt. 5:1.)

2. Seeking and Maintaining Interest

Attention is based on interest. Attention may be given through compulsion, or for the sake of expediency, but the rule holds that interest is the principal

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factor in attention. Did Jesus succeed in awakening interest in the minds and hearts of his disciples? The evidence is overwhelming in favor of his success in this direction. Very early in the ministry of the Master, Peter, James, John, and other disciples forsook all and followed him. (Matt. 19:27; Luke 5:11.) Wherever Jesus went he was accompanied by the disciples. Even when the prospect of success was becoming dim Thomas exclaimed, "Let us also go that we may die with him" (John 11:16). At another time Peter declares, in the face of most discouraging circumstances, that though all men should forsake the Master, yet he would remain loyal. "But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise" (Mark 14:31). The interest of the disciples was so great that, with one exception, they all remained loyal to the last. The common people heard Jesus gladly. (Mark 12:37.) The throngs of people who pressed upon the Master wherever he went, furnished the best testimony to the interest which the Great Teacher had awakened. (Luke 8:42; 19:3.) Jesus seems to have used no studied plan and formulated no series of lessons, but his great success as a teacher was, nevertheless, in no small measure due to his effective method of presentation. He understood how to arouse the interest of all his hearers and cause them to think continuously without boring or tiring them. After this process of thinking was started, he skilfully impressed his most insistent thoughts upon them.¹

¹ F. P. Graves, *What Did Jesus Teach?* p. 51.

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3. Establishing a Point of Contact

If Jesus showed great skill and intelligence in winning and holding the attention and interest of his disciples, it was in no small measure due to the fact that he knew how to establish a point of contact with his hearers. Whether he was speaking with his friends or addressing his enemies, he seemed to know the place where the minds of both could start. In similar vein Case says: ²

Jesus derived the subjects for stress in his teaching from the personal contacts and experiences in actual life. The religious heritage of his people and the critical conditions under which they were living in his own day were the objective data upon which he fixed attention. It was in this vital setting that he determined what for him seemed important, what insignificant. His problems were how to meet existing conditions, how to shape one's course of life in view of what might be expected in the near future, and how to make more contagious and convincing the type of conduct and the state of mind which Jesus himself had come to feel were necessary for the highest attainments of righteousness.

The frequent references made to the Old Testament show clearly that Jesus realized the effect that such allusions would have on the minds of those who looked upon the Old Testament as the very Word of truth. (Matt. 4:7; Deut. 6:16; Matt. 15:8, 9; Isa. 29:13; Matt. 26:31; Zech. 13:7; John 3:14; Exod. 4:15.) When "a certain lawyer stood up, and tempted him saying, Master, what shall I do to inherit eternal life?" Jesus immediately established

² S. J. Case, *Jesus, a New Biography*, p. 418, The University of Chicago Press, Chicago, Ill., 1927.

a point of contact by asking: "What is written in the law? What readest thou?" (Luke 10: 25, 26.) With rare tact and skill Jesus approaches the woman of Samaria, and turns her thought from the idea of the drinking-water in Jacob's well to the thought of the living water which he had to offer. (John 4.) With consummate skill Jesus wins the curious publican, Zaccheus, who had climbed up a sycamore tree that he might see the Master as he passed that way. Jesus looks up and sees Zaccheus, establishing a point of contact with his look of sympathy and interest. This point strengthens when the Master directly addresses the publican, "Zaccheus," and then makes permanent this point of contact by saying, "Make haste and come down, for today I must abide at thy house" (Luke 19: 1-10).

(1) Illustrations as Means of Making Contact

Sometimes Jesus made the point of contact by the use of a parable or some other illustration that was meant to make a point of contact with those whom he desired to reach. There is no finer example of this than the parable of the Vineyard. While Jesus was speaking in the temple, the scribes and Pharisees came upon him demanding to know his authority. After an encounter with these enemies, Jesus turns to the people and tells the story of the owner of a vineyard who sent to his servants, at the proper season, to receive of the fruits of his vineyard. The messengers were killed, one after another, until at last the proprietor sent his son, who also was cast out and slain. "The chief priests and

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the scribes the same hour sought to lay hands on him; and they feared the people; for they perceived that he had spoken this parable against them " (Luke 20: 9-19). Here, by indirection, Jesus established a point of contact with his enemies in a manner that pierced to the innermost depths of their souls.

4. Adaptation of Message to Needs of the Hour and to Capacity of Pupils

Not only was Jesus able to make the point of contact in his teaching, but he was equally skilful in adapting his teaching to the capacity and needs of his hearers. As Graves says,³ "Jesus adapted his stimulus to the needs of each particular individual." The questions he asked and the material he presented varied in keeping with the age, race, affiliation, temperament, and experience of the person he was addressing.⁴ His language was uniformly simple, clear, and concise. While the ideas conveyed were of the most profound nature, yet they were clothed in words so lucid and transparent that even the dumbest minds could not fail to understand something of their meaning. As an illustration of this, one may profitably study the discourse of Jesus on Prayer. (Luke 11: 1-3.) The disciples came to the Master asking that he would teach them how to pray. Jesus then gave to them a model, which has ever since been known as "The Lord's Prayer." For conciseness of expression, clarity of thought, and

³ F. P. Graves, *What Did Jesus Teach?* p. 57.

⁴ *Ibid.*, loco, p. 57.

beauty of imagery, this prayer has never been equalled. Jesus then emphasized the teaching of the prayer with the parable of the importunate friend. It is a story of one who goes to his friend at the midnight hour and asks for three loaves of bread in order to set before another friend who is stopping off on a journey. At first the request is refused on the ground that the hour is late and the master of the house is in bed with his children. However, after much pleading, the master arises and supplies the need of his friend. Then Jesus draws from this parable a lesson on the value of persistent prayer. But lest the interpretation of the prayer should be misunderstood, in that God the Father might be thought of as like the unwilling master of the house, Jesus presents three short parables showing that, unlike the master of the house, God is willing to give his Holy Spirit to them that ask him. These three parables of the son asking for bread and receiving a stone, or asking for fish and receiving a serpent, or asking for an egg and receiving a scorpion, show that earthly fathers, although evil in nature, would not thus answer the request of their children. How much less, then, would God, who is perfect, be indifferent to the cry of his children. In these parables there is seen a progression of thought, one parable supplementing and completing the thought of the other. That Jesus took into consideration the ability of his disciples to grasp his teaching is evidenced by his own declaration, "I have yet many things to say unto you, but ye cannot bear them now" (John 16: 12).

5. Promoting Active Participation

The pedagogical skill of Jesus is most clearly exhibited in the many instances where he caused his disciples to participate in their own instruction. The learning process became a mutual sharing of interests. There was activity with interest, and interest with activity. The Gospels afford almost innumerable illustrations of this feature of the teaching ministry of Jesus. Only a few need be given. Very early in his career Jesus chose twelve of his disciples, known as apostles, to go forth and preach the gospel. They were to express in action what they had received from the Master. Expression was to follow impression. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give" (Matt. 10). This latter phrase very well characterized the entire spirit of the Master's desire for his disciples. When the Master was about to care for the hungry multitude, he commanded his disciples to bring the loaves to him. "He blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude . . . and they took up of the fragments that remained twelve baskets full" (Matt. 14: 15-21). To the rich young ruler who inquired the way of eternal life, Jesus replies: "Go and sell that thou hast, and give to the poor . . . and come and follow me" (Matt. 19: 16-

22). The words "come" and "go" are characteristic of the spirit of the entire ministry of the Master. The disciples are to "watch" and "pray" (Matt. 26:41). The great Commission, which Jesus gave to his disciples after his resurrection, abounds in activity: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

6. Developing Power of Initiative

(1) Evidence of Leadership

It is a fact clearly revealed in the Acts of the Apostles that the power of self-initiative was developed in the disciples to a very remarkable degree. After the ascension of Jesus, his followers were compelled to do pioneer work. Success attended their efforts from the very beginning. In spite of their limited education and abilities, in spite of the hostility of the Sanhedrin and the Roman government, the cause of Christianity advanced step by step. "And the Lord added to the church daily such as should be saved" (Acts 2:47).

(2) How Such Leadership Was Developed

Jesus developed a rough and uncouth group of fishermen into leaders of commanding ability by entrusting them with heavy responsibilities and giving them at the same time counsel and guidance. No leader of men ever made a more challenging appeal to his followers than did Jesus when he sent forth

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his followers "as sheep in the midst of wolves" to proclaim the coming of the Kingdom. (Matt. 10.) They were commanded to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves" (Matt. 10: 9, 10). They were to go through poverty and persecution, trusting God to meet their needs. After such journeys were taken the disciples returned to compare notes, and to receive further instruction and guidance from the Master. (Luke 9: 1-6, 10.)

7. Using Power of Suggestion to Release Right Tendencies

Among the many methods employed by Jesus to impress his teachings upon the minds and hearts of his disciples, the method of suggestion deserves recognition. Whether and to what extent Jesus used this method consciously may be a matter for dispute, but that it was used by the Master there can be no doubt. Tipsword well says: ⁵

Suggestion signifies the presentation of an idea by indirect means through the association of ideas or the action of one idea upon another. Its foundation is psychological, and its subjective and objective application is universal in life relations—in nature, in science, and in art.

(1) Suggestive Influence of Life of Jesus

The suggestive influence of the life of Jesus has already been noted. The disciples recognized in him the sinless one, the divine Son. When Jesus had

⁵ M. T. Tipsword, *The Pedagogics of Jesus*, p. 117.

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given to the multitude one of his most profound and perplexing discourses concerning the bread of life, many of the people turned from him. "Then said Jesus unto the twelve, 'Will ye also go away?' Then Simon answered him, 'Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God'" (John 6: 66-69). The life which the Master had lived in intimate association with his disciples had left upon their minds an impression of his real nature and mission. Jesus distinctly recognized the law of suggestion when he turned to Philip at the Last Supper and said: "Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father" (John 14: 9).

(2) Suggestion in Epigrams and Parables of Jesus

There was also a strongly suggestive effect in the many epigrams of Jesus. The proverb, "If the blind guide the blind, both shall fall into the pit" (Matt. 15: 14), teaches not only the direct lesson of the need of light for those who lead, but also infers that sinful men and women are spiritually blind and need guidance. The parables are perhaps the most marked examples of the use of suggestion. From some of these parables a score of suggestions can readily be drawn. In the story of the Good Samaritan (Luke 10: 37) we may readily infer that the road from Jerusalem to Jericho was a dangerous one, infested with thieves; that Jericho was at a lower level than Jerusalem; that thieves often be-

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came cruel in their attacks on their victims; that the priests and Levites were often lacking in true human sympathy; that they were more concerned with proper ceremonial than with deeds of mercy; that the Samaritans, though despised by the Jews, often did praiseworthy deeds; that good deeds are to be highly regarded even when performed by people of other faiths and races; that compassion is at the root of all real service; that the noblest kind of service is personal; that altruism is noble and beautiful; that those in need should be cared for until able to care for themselves; that true neighborliness consists in rendering help to those who are unfortunate. Tipsword observes⁶ that "it becomes clearly evident that Jesus made wide use of the method of suggestion in his life and teaching, consciously and unconsciously, and by word and action."

8. Expression Following Impression

(1) The Emotional Appeal of Jesus' Ministry

Whether consciously or not, Jesus was constantly making an appeal to the emotional life of his followers. The enthusiasm of the multitudes who "heard him gladly" and the opposition of the scribes and Pharisees combined to develop an atmosphere of tense feeling. The disciples could not have failed to absorb some of the earnestness of spirit that characterized the Master Teacher. The events of Jesus' life were of such a dramatic nature as to make the strongest kind of an appeal to the hearts of those

⁶ H. M. Tipsword, *The Pedagogics of Jesus*, p. 130, R. G. Badger, Boston, 1916.

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who were associated with him. One instance will suffice. At the beginning of his ministry "Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, 'Take these things hence; make not my Father's house an house of merchandise.' And his disciples remembered that it was written, The zeal of thine house hath eaten me up" (John 2:13-17).

(2) The Expressional Life of the Disciples

It is important that some expression should be given to the emotional life of the disciples. Such an outlet was provided when Jesus "called unto him his twelve disciples and gave them power against unclean spirits to cast them out, and to heal all manner of disease" (Matt. 10:1). Later Jesus sent forth seventy disciples "two and two before his face into every city and place, whither he himself would come" (Luke 10:1). At another time, when five thousand men were gathered together, Jesus commanded his disciples "to make all sit down by companies upon the green grass. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them" (Mark 6:39, 41). At the tomb of Lazarus Jesus commanded his disciples to take away the stone. (John

11:38.) When the Master was about to make his last fateful journey to Jerusalem, he sent his disciples forth to find the place where the Passover was to be observed. (Matt. 26:17-19.) It was evidently the intention of the Master that this process of impression leading up to expression should continue throughout the ministry of the disciples. Before his final departure Jesus urged his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). After that they were to become his witnesses. Jesus showed very clearly that he understood the close relationship between the emotional and volitional life of the individual.

9. Development of Right Attitudes

(1) Examples of Changed Attitudes

One of the most interesting studies in the New Testament is to note the change of attitude on the part of the disciples of Jesus. Under the spell of his personality and teaching, intolerance gives way to tolerance. At one time during the ministry of Jesus the disciples were ready to call down fire from heaven on a Samaritan village that would not receive the Master. (Luke 9:54.) In the Acts of the Apostles the disciples are pictured as going everywhere preaching the Word. Bigotry and sectarianism ruled the minds and hearts of the apostles throughout the greater part of Jesus' ministry. A man casting out demons in the name of Jesus was rebuked because "he followeth not with us" (Mark

9:38). Jesus took occasion to lay down a broad, general principle in order to illustrate the folly of such a spirit. "For he that is not against us is on our part" (Mark 9:40). The disciples cherished a feeling of aversion toward all who were not of Jewish blood. They pleaded with the Master to drive away the Syrophœnician woman whose daughter was "grievously vexed with a devil." Jesus rebukes his disciples by healing this Gentile woman, and then praises her for her great faith. (Matt. 15:21-28.) It will be interesting to note also how Jesus brought about a change of attitude toward little children by making a little child the type of those who enter into the Kingdom of heaven. (Mark 10:14.) The attitude of the disciples toward the Law, the Sabbath, and many matters of ceremony and of human relationships was completely changed as the result of the example and precepts of the Master.

(2) Value of Faith and Love

Jesus was especially concerned that faith might be quickened in the minds of the disciples. By the doing of mighty deeds, by rebuking the disciples for want of faith, and by positive teaching concerning the limitless outreaches of faith, Jesus sought to arouse a spirit within his followers that would enable them to do even greater work than he had done. (Mark 4:40; Luke 7:50; Matt. 17:20; 21:21.) But above everything else, Jesus was concerned that his disciples should truly understand him and the nature of his mission, and give to him the full measure of their love and devotion. The Master rejoiced when, in re-

sponse to the question, "Who say ye that I am?" Peter answered, "Thou art the Christ, the son of the living God" (Matt. 16: 15, 16). After the resurrection Jesus turns to this same disciple and asks three times, "Simon, son of Jonas, lovest thou me?" (John 21: 15, 16, 17.)

Conclusion

Many more illustrations could be given of the Master's use of the principles of pedagogy and psychology. The artistry of Jesus here is plainly evident. And the wonder of it all is that these principles were so skilfully employed in a time when the knowledge of mankind on these subjects was extremely limited.

XIII

HIS USE OF CONTRASTS AND OTHER FORMS OF SPEECH

1. Jesus Made Extensive Use of Contrast

Contrast has always been used by effective teachers and public orators for the purpose of arresting attention, and deepening the impression of the truth to be conveyed. The Master made extensive use of contrast in nearly all of his discourses. By this means he was able to show the differences between the standards of the Kingdom of God and the kingdom of evil, between his requirements and those of Moses, between the two ways of life, and between the final rewards of the righteous and the unrighteous.

(1) Contrasts in the Sermon on the Mount

A study of the Sermon on the Mount will illustrate how widely Jesus used contrast in presenting his messages to the world. A few examples are here given:

“Blessed are the poor in spirit . . . for theirs is the kingdom of heaven.”

“Blessed are they that mourn . . . for they shall be comforted.”

“Blessed are the meek . . . for they shall inherit the earth.”

“Blessed are they which hunger . . . for they shall be filled.”

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“Blessed are ye when men shall revile you . . . for great is your reward.”
(Matt. 5: 3, 4, 5, 6, 10.)

In these Beatitudes Jesus contrasts the present condition of the members of his kingdom with the satisfactions that will eventually come to them.

“Ye are the salt of the earth . . . if the salt have lost its savour” (Matt. 5: 13).

Members of his kingdom living useful lives are contrasted with those who have become useless (“lost his savour”):

“A candle under a bushel . . . on a candlestick” (Matt. 5: 15).

“The righteousness of the scribes and Pharisees . . . your righteousness” (Matt. 5: 20).

“Ye have heard that it hath been said of old time . . . but I say unto you” (Matt. 5: 21-47).

In these verses there are contrasts between the commandments of the law concerning murder, adultery, divorce, taking oaths, revenge, lawsuits, and neighborliness, and the requirements for those who are to become members of the Kingdom of heaven.

“Take heed that ye do not your alms before men to be seen of them. . . When thou doest thine alms, let not thy left hand know what thy right hand doeth” (Matt. 6: 1-4).

“When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues. . . When thou prayest, enter into thy closet” (Matt. 6: 5-7).

“Moreover, when ye fast, be not, as the hypocrites, of a sad countenance. . . But thou, when thou fastest, anoint thine head” (Matt. 6: 16-18).

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These three contrasts set forth in striking pictures the common practises of the day as against the spirit which Jesus required of his disciples.

“Lay not up for yourselves treasures on earth where moth and rust doth corrupt. . . Lay up for yourselves treasures in heaven, where moth and rust do not corrupt” (Matt. 6: 19-21).

The single eye is contrasted with the evil eye in verses twenty-three and twenty-four. Serving God and serving mammon are presented in opposition in verse twenty-four. In the remaining verses of chapter six there are several contrasts between material and spiritual needs (ver. 25); God’s care for the fowls of the air, and for his children (ver. 26); God’s care for the lilies of the field and for his children (ver. 28, 29); and finally, God’s care for the grass of the field with the “how much more care” his children may expect to receive. (Ver. 30, 31.) Then follows a contrast between taking anxious thought for the morrow and trusting God for the day’s needs. (Ver. 34.)

The following contrasts may be noted in chapter seven:

“The mote that is in thy brother’s eye . . . the beam in thine own eye” (ver. 1-5).

“Asking bread . . . giving a stone.

Asking a fish . . . giving a serpent” (ver. 9-11).

“Broad is the way that leadeth to destruction . . . narrow is the way that leadeth unto life” (ver. 13, 14).

“False prophets in sheep’s clothing . . . inwardly they are ravening wolves” (ver. 15).

“Grapes of thorns,” “figs of thistles” (ver. 16).

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"The good tree and its fruit . . . the corrupt tree" (ver. 18-20).

"Professing the will of God . . . doing the will of God" (ver. 21-23).

"A man who built his house upon the rock . . . a foolish man who built his house upon the sand" (ver. 24-27).

It will be seen from these allusions that the Sermon on the Mount might well be called "A Sermon of Contrasts." What is true of the Sermon on the Mount is equally true of most of the discourses of Jesus. The Gospel of John has for its central idea contrasts between light and darkness, belief and unbelief, life and death.

2. Jesus Used the Paradox Effectively

(1) *Example* (Matt. 19:30)

Some of the most pregnant sayings of Jesus are his paradoxes. This form of speech awakens interest, stimulates thought, and lingers in the memory. A paradox is a statement that appears contradictory. Jesus said to his disciples, "But many that are first shall be last, and the last shall be first" (Matt. 19:30). A puzzling statement, but one that has many applications. The immediate reference in Matthew is to those who are first in seeking place and position for themselves, as contrasted with those who give up all for Christ. These "first" will be given "last" consideration in the rewards of the heavenly kingdom. In the parable of the Laborers in the Vineyard this paradox has reference to the abounding grace of God which gives to those who come to him last the same as to those who come to him first. The "first"

and the "last" are both received together and receive the same reward. There is doubtless a secondary reference here to the Jewish nation, which was in many ways "first" in receiving the covenants of grace, as contrasted with the Gentiles, who were "last" in order of time, but "first" in their acceptance of the offers of divine mercy. There is also a reference here to the Pharisees, who were first in social and ecclesiastical position, as contrasted with the publicans and sinners, who, though last in social position, were the first to accept the message of the gospel.

(2) *Example* (Matt. 8:22)

Another striking paradox used by Jesus is, "Let the dead bury their dead" (Matt. 8:22). A study of the immediate context will show that what Jesus means is: "Let those who are dead in trespasses and sins attend to this business of the burial, for the King's business requireth haste." These paradoxes have about them a gripping pungency that appeals to both heart and mind.

3. Jesus Made Frequent Use of Parallelisms. Examples.

It is not surprising that Jesus made such frequent use of parallelisms. His intimate knowledge of the Old Testament made him familiar with this form of Hebrew poetry. It consisted of one line followed by another in the way of repetition, antithesis, or completion. The effect of this was to bring about a very pleasing and impressive rhythm. All the Psalms

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furnish examples of this. One may be taken as an illustration :

“ The earth is the Lord’s and the fulness thereof ; ”

(Repetition)

“ The world, and they that dwell therein.”

“ For he hath founded it upon the seas,”

(Repetition)

“ And established it upon the floods.”

“ Who shall ascend into the hill of the Lord ? ”

(Repetition)

“ Or who shall stand in his holy place ? ”

“ He that hath clean hands and a pure heart,”

(Completion)

“ Who hath not lifted up his soul unto vanity, nor sworn deceitfully.”

* * * * *

“ Who is this King of Glory ? ” ”

(Answer)

“ The Lord of Hosts, he is the king of glory.” (Ps. 24.)

Many of the discourses of Jesus can be resolved into well-defined parallelisms. A few examples are given :

“ And forgive us our debts,”

(Completion)

“ As we forgive our debtors.”

“ And lead us not into temptation,”

(Repetition)

“ But deliver us from evil.” (Matt. 6: 9-13.)

“ I will not leave you comfortless,

(Repetition)

“ I will come unto you.” (John 14: 18.)

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“ Judge not, and ye shall not be judged,”

(Repetition)

“ Condemn not, and ye shall not be condemned.”

(Luke 6: 37.)

“ Lay not up for yourselves treasures upon earth.”

(Antithesis)

“ But lay up for yourselves treasures in heaven.”

(Matt. 6: 19, 20.)

“ And because iniquity shall abound, the love of many shall wax cold.”

(Antithesis)

“ But he that endureth to the end, the same shall be saved.”

(Matt. 24:12, 13.)

Farrar has well said: “ It has not perhaps been sufficiently noticed that our Lord sometimes adopted for his teaching the form of spontaneous poetry—engraving the words on the memory of his hearers by adopting the rhythmic parallelisms of Hebrew verse characterized by that climax and refrain in which Eastern poetry delights.”¹

4. Jesus a Poet

It will thus be seen that the Master was not only an artist, but, in particular, a poet. Jesus had the poet's vision, the poet's imagination, the poet's spontaneity, and the poet's sympathy. It is unfortunate that we have so few of the original words of Jesus, but even in the form in which we have them—a translation of a translation—the rhythmic utterance of Jesus is everywhere apparent. This is what con-

¹ F. W. Farrar, *The Life of Jesus*, p. 221, Dodd, Mead & Co., New York, 1900.

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stitutes one of the chief sources of fascination in the sayings of the Master. Like burrs they cling to the mind and heart. Little children learn them with ease, and they linger in the memory like the fragrance of summer flowers.

XIV

THE REALISM OF HIS TEACHING ¹

1. Method of Jesus' Objective

The method of Jesus in presenting his great truths to the world was very largely illustrative. His method was objective, rather than subjective. He did not ignore the latter, but his approach to it was almost invariably by means of the concrete. Tip-sword well says: ²

The pedagogical principles, relating to the preparation of the learner for stimuli, the presentation of it by the direct method, and the relating of it to meet the subjective need, stated and developed by the educational reformers, Pestalozzi, Froebel, and Herbart—were applied by Jesus. He was true, though he did not state them, to the maxims, "Observation before reasoning," "The concrete before the abstract," and "From the known to the related unknown."

The concrete elements in the teaching of Jesus have been dwelt upon at sufficient length to demonstrate that this was the prevailing method of the Master.

(1) *His Use of Objects*

But Jesus not only used the concrete in the realm of verbal illustration, but there were marked realistic elements in his method of setting forth the

¹ The term "realism" is used in this chapter not as opposed to idealism, but as denoting that which is outward and objective.

² H. M. Tipsword, *The Pedagogics of Jesus*, p. 80.

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evangel of the Kingdom. When he would declare the meaning of discipleship and the nature of those who were to become members of his Kingdom, he takes a little child and sets it in the midst of his disciples, saying, "Verily I say unto you, Except ye become converted and become as little children, ye shall not enter into the kingdom of heaven. Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18: 1-4). This lesson was one that oft needed to be repeated. We are not surprised, therefore, to find Jesus, on the occasion of the Last Supper, taking a towel, girding himself, and washing the feet of the disciples, in order that thereby they might learn the lesson that true greatness consists in service to others. (John 13: 2-9.) Jesus taught the duty of obedience to civil law by paying the tithe. "Thou shalt find a piece of money; that take, and give unto them for me and thee" (Matt. 17: 27). He declared the sacredness of worship by driving out the money-changers from the temple. (John 2: 13-17.)

2. The Miracles as Object-lessons

The realistic elements in the teaching of Jesus became most striking in the miracles which he performed. It is certain that the Master intended that the miracles should bear witness of him. "The works that I do in my Father's name, they bear witness of me" (John 10: 25). Jesus made a definite appeal to the Jews to consider his claims in the light of his miracles: "If I do not the work of my

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Father, believe me not. But, if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John 10: 37, 38). In the Synoptics, however, there is no definite statement that Jesus looked upon his miracles as vehicles of teaching. It is fair, however, to assume that Jesus knew the effect that his miracles would have on the minds of the disciples. The laws of suggestion operated then as now, and knowing, as the records declare, "what was in man," Jesus could not have failed to understand certain definite facts that his works would declare; his power, his sympathy, his universal love, his all-conquering faith, and especially the relationship between faith and works. What finer illustration could there be of the teaching of Jesus concerning the healing power of faith than giving sight to the blind, hearing to the deaf, agility to the lame, and health of mind to those who were possessed of demons?

3. The Baptism of Jesus

There are some outstanding events in the life of Jesus that are worthy of study because of their unique teaching value. In this connection, his baptism is worthy of mention. There is an implied teaching in this act—the complete unification of the Son of man with the cause of humanity. This is suggested by the remark of Jesus, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness" (Matt. 3: 15). To the Master his baptism was not merely an initiatory rite, but the setting forth of a sublime truth.

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4. The Transfiguration

The Transfiguration is one of the chief events in the life of Jesus that may be regarded as having teaching value. The Master had been showing unto his disciples how that it was necessary for him to go "unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed" (Matt. 16:21). The shock of this announcement needed to be followed with some definite teaching concerning the nature of his person. Words would not suffice. Something realistic, something with a powerful effect of suggestion, that would forever impinge itself on the mind, was needed. That something was supplied when Jesus took Peter, James, and John into a high mountain apart: "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:1-8). A thousand sermons could not have taught the disciples so much concerning the essential nature of their Lord and Master.

5. The Crucifixion

The Crucifixion—whatever the theological implications of the Atonement—certainly taught the disciples of Jesus many things which they had heard from the lips of the Master, but which they had not fully understood. The Cross set forth in unmistakable language that the way of Christ was essentially one of self-denial. "Greater love hath no man than this, that a man lay down his life for his friends." Later on, as the disciples looked back at the Cross

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they saw in it the fulfilment of prophecy, the exhibition of divine love, and the necessary means by which redemption was to come to the world. The Resurrection of Jesus was the demonstration of the triumph of life over death, the vindication of all the claims of the Master.

6. The Lord's Supper

In order to impress on the minds and hearts of his disciples the significance of his life and death, Jesus instituted an ordinance consisting in the breaking of bread and the drinking of wine. These symbols were to be regarded as memorials of his suffering and death. The purpose of this ordinance was to keep before the minds of the disciples the central teachings of the Christian faith, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come" (1 Cor. 11:26). This realistic form of teaching the Christian church has observed these many centuries "in remembrance of me."

7. The Ordinance of Baptism

The ordinance of baptism which Jesus gave to his church may also be regarded, not only as being an initiatory rite, but also as having a profound significance in that it represents the death, burial, and resurrection of the believer from a life of carnal

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desires to the risen life which is in Christ. At least Paul so interprets it. (Rom. 6: 4.)

8. The Life of Jesus

It is evident that Jesus intended that his life should bear a message to his followers. He pointed his disciples to himself as the Way, the Truth, and the Life. (John 14: 6.) He bade his followers: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. 11: 29). Jesus rebuked Philip when the latter said, "Lord, show us the Father, and it sufficeth us." Had not the Master lived in their midst? "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father" (John 14: 7-11). The life of the Master was the most impressive lesson that the heart of man could conceive as to the glory of the divine forgiveness, the beauty of self-sacrifice, the victorious nature of faith, and the extent and universality of God's love. Here is the highest art.

XV

HIS QUESTIONS

1. Prominence of Questions in Gospels

The use of questions is very closely associated with that of problems, for most questions involve problems. A fresh reading of the Gospels, noting only those passages where questions, either by Jesus and his disciples or his critics, are found, will reveal the fact that a considerable proportion of the records given to us are taken up with questions and answers. The material thus selected will be found to deal with the most vital concerns in the life of our Lord. Horne, in *Jesus, the Master Teacher*, declares that the Four Gospels record over one hundred different questions, and also that these questions are at the very heart of the teaching methods of Jesus.¹

2. The First Question of Jesus

Jesus began very early in his career to ask questions. At the age of twelve he lingered in the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions" (Luke 2: 46). One of the first utterances that came from the Master's lips was a question, addressed to his first two disciples, Andrew and John, "What seek ye?" (John 1: 38.) This question, containing as it

¹ H. H. Horne, *Jesus, the Master Teacher*, p. 45.

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did the element of surprise, was provocative of thought. The disciples were unable to answer it impromptu, but merely asked in reply another question: "Teacher, where abidest thou?" in this manner suggesting that they wished to hold a conference with the Master. This first question asked by Jesus is typical of most of the questions used by him. It tended to awaken thought, and to intensify reflection.

3. The Second and Third Questions

The second question that is found in the Gospel records is of a similar character. Jesus addressed Nathaniel, who had expressed surprise that any good thing should come out of Nazareth: "Because I said unto thee, I saw thee under the fig tree, believest thou?" (John 1:50.) The third question of Jesus was intensely provocative. It was addressed to Mary, his mother, on the occasion of a wedding feast at Cana: "Woman, what have I to do with thee?" Jesus did not wait for an answer, for no one at the feast could have understood the full import of such a question. He, himself, gave the answer, which was even more mystifying than the question itself. (John 2:4.)

4. Questions Provocative of Thought

(1) Example (Matt. 16:13-16)

Under the heading of questions provocative of thought most of the questions of Jesus would need to be placed. The five most striking examples found in

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the Gospels will be briefly considered. The most challenging question ever addressed by Jesus to his disciples was on the occasion of his visit to the coasts of Cæsarea. First of all Jesus asked for information, but with the ultimate purpose of leading to a declaration of faith on the part of his disciples: "Who do men say that I, the Son of man, am?" This might be spoken of as a preparatory question. Then Jesus turns abruptly to his followers: "But who say ye that I am?" (Matt. 16:13-16.) The answer of Peter, "Thou art the Christ, the Son of the Living God," came so spontaneously and with such evident sincerity that Jesus pronounced his blessing upon his impetuous disciple.

(2) Further Example (Mark 10:35-40; Luke 18:18-23)

Again, when James and John had come to Jesus with the request that they should be given their desire, to sit on his right and left hand in glory, Jesus asked them: "Can ye drink of the cup that I drink of; and be baptized with the baptism that I am baptized with?" (Mark 10:35-40.) This question was answered in the affirmative by the two disciples, but they could not have failed to wonder at what Jesus meant by "the cup" and "the baptism." Jesus used the dispute that followed the request of the disciples for power as an opportunity for a further declaration of the meaning of discipleship. (Mark 10:42-45.) Every difficulty in the experience of the disciples was transformed by the power of apprehension into a progressive realization of the sig-

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nificance of the Kingdom of God, and its demands upon its members. The question which Jesus asked a potential disciple—the rich young ruler—was evidently intended to inspire reflection upon the nature of Christ's person: "Why callest thou me good?" Jesus did not permit the young man to answer this question, but made an affirmation that was calculated to deepen the significance of the question.

(3) Jesus Questions His Critics

The most searching questions of Jesus were those which the Master addressed to his critics. When the Pharisees challenged the authority of Jesus, he turned upon them with a question that they dare not answer: "The baptism of John, whence was it, from heaven, or from men?" (Matt. 21:25.) The Pharisees did not dare to answer this question either in favor of or against John, for well did they know the possible implications of any favorable or unfavorable reply. By this means Jesus compelled the Pharisees who were always boasting of their knowledge, to declare their ignorance and cowardice. At another time Jesus silenced those who were criticizing him for healing on the Sabbath Day by asking, "Which one of you shall have an ass or an ox, fallen into a pit, and will not straightway pull him out on the Sabbath Day?" "And they could not answer him again to these things" (Luke 14:5, 6).

5. Questions of Jesus Related to Concrete Situations

It will be noted that all the questions of Jesus were related to definite concrete situations in human

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life. "And why are ye anxious concerning raiment?" (Matt. 6:27; 7:16); "Whether of the twain did the will of his Father?" (Matt. 21:31); "See ye not all these things?" (Matt. 24:2); "Who then is the faithful and wise servant, whom his Lord hath set over his household to give them their meat in due season?" (Matt. 24:45); and so on through the entire list of questions asked by the Master. There is not a single instance in the Gospels where Jesus asked a purely speculative question. He was always thinking of life and its meanings.

6. Personal Questions

A large percentage of his questions were also personal. Jesus was more interested in persons than in things. He was interested in things only as they were related to the lives of men and women. "Who do men say that I the Son of man am?" (Matt. 16:13); "What thinkest thou, Simon?" (Matt. 17:25); "Why callest thou me good?" (Matt. 19:17); "Wouldst thou be made whole?" (John 5:6); "Why are ye so fearful? How is it that ye have no faith?" (Mark 4:40); "What would ye that I should do for you?" (Mark 10:36). Such questions were pointed and direct, and were bound to engage the interest and hold the attention of his hearers. It may well be observed here, in passing, that Jesus never failed to win the attention of his hearers. "The common people heard him gladly" (Mark 12:37); "The people were astonished at his doctrine" (Matt. 7:28); "They were astonished and said, Whence hath this man this wisdom?"

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(Matt. 13:54); "And they were astonished at his doctrine, for his word was with power" (Luke 4:32). The questions of Jesus were powerful because personal.

7. Various Types of Questions

All manner of questions were asked by the Master. Questions for information: "How many loaves have ye?" Questions of wonder: "Art thou a teacher of Israel, and understandest not these things?" Questions of emphasis: "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" Questions of exclamation: "O generation of vipers, how can ye, being evil, speak good things?" Questions to prepare the minds of his hearers: "What did Moses command you?" - Questions to arouse the conscience: "How can ye escape the damnation of hell?" Questions to comfort his disciples: "And which of you by taking thought can add one cubit to his stature?" Questions to invite introspection: "And why beholdest thou the mote that is in thy brother's eye?" Questions to confound his enemies: "If David then call him Lord, how is he his son?" Questions to provoke thinking: "Is it lawful on the Sabbath Day to do good, or to do harm? to save life, or to kill?" Questions to call forth expressions of desire: "Wilt thou be made whole?" Questions to heighten the effect of comparison: "Whereunto shall I liken this generation?" Questions to stir the heart: "Lovest thou me?" And questions to adorn those beautiful gems of art—the parables.

8. Jesus and Socrates Compared

This method of questioning, used so successfully by Jesus, was also employed by Socrates, and with such telling effect that even today the art of questioning is spoken of as the Socratic method. Stalker has well said:²

In his [Socrates'] teaching, questioning played a prominent part. When a disciple came to him, he would ask a question on some important subject, such as righteousness, temperance, or wisdom, about which the disciple believed himself to be perfectly well informed. His answer would be replied to by another question designed to make him doubt whether it was correct or sufficient. Then Socrates would go on asking question after question from different sides and angles of the subject till the disciple was made to see that his own opinions about it were, as yet, nothing but a confused bundle of contradictions. What Christ said set the minds of his disciples in a ferment; it was intended to raise in them all sorts of perplexities, and then they came to him for their solution. Both methods had the same effect; to excite the mind to independent activity. Yet there is a subtle and profound distinction between them. Socrates asked questions which his disciples tried to answer; Jesus provoked his disciples to ask questions which he answered.

(Matt. 13: 10-23; 17: 20; John 6: 9, 27, 28, 41, 42.)

(1) Illustration of Socrates' Method

Some very interesting examples of the type of question employed by Socrates may be found in Xenophon's *Memorabilia*. One instance will suffice:

Socrates, having made the letters as he proposed, asked, "Does falsehood then exist among mankind?" "It does as-

² James Stalker, *Imago Christi*, p. 269, American Tract Society, New York, 1880.

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surely," replied he. "Under which head shall we place it?" "Under injustice certainly." "Does deceit also exist?" "Unquestionably." "Under which head shall we place that?" "Evidently under injustice." . . "And shall neither of these things be placed by us under justice, Euthydemus?" "It would be strange if they should be," said he. "But," said Socrates, "if a man, being chosen to lead an army, should reduce to slavery an unjust and hostile people, should we say that he committed injustice." "No, certainly!" replied he. "Should we not rather say that he acted justly?" "Indisputably." "And if, in the course of the war with them he should practise deceit?" "That also would be just," said he. "And if he should steal and carry off their property, would he not do what was just?" "Certainly!" said Euthydemus. "But I thought at first that you asked these questions only with reference to our friends." "Then," said Socrates, "all that we have placed under the head of injustice, we must also place under that of justice?" "It would seem so," replied Euthydemus. "Do you agree then," continued Socrates, "that having so placed them, that we should make a new distinction—that it is just to do such things with regard to enemies, but unjust to do them with regard to friends, and that towards his friends, our general should be as guileless as possible?" "By all means," replied Euthydemus. "Well then," said Socrates, "if a general seeing his army dispirited should tell them, inventing a falsehood, that auxiliaries were coming, and should by that invention check the despondency of his troop, under which head should we place such an act of deceit?" "It appears to me," said Euthydemus, "that we must place it under justice" . . . "Indeed, Socrates," said Euthydemus, "I no longer put confidence in the answers which I give."

(2) Aims of Socrates and Jesus

Horne is right in saying that the "leading question," which Socrates employed so extensively, was never used by Jesus. He is further right when he

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says that the use of "the leading question" in which the interlocutor always knew the answer to the question which Socrates was asking, is a blemish in the method of the Athenian philosopher. In many other respects, however, says Horne, there are striking similarities in the use of the question by these two great teachers. Both based their questions on concrete data moving from the concrete to the abstract; both made their disciples think for themselves; both asked questions which they did not attempt to answer, but which were left to stick in the minds of their disciples; both aimed at the control of conduct and the formation of character. There is this difference, however; that Socrates sought to secure virtue mediately by way of knowledge; Jesus, immediately, by way of feeling and will. "The immediate aim of Socrates was a new type of thinking; of Jesus, a new way of living."³

Once more the artistry of Jesus is seen in the display of a masterly skill and intelligence in the use of questions.

³ H. H. Horne, *Story Telling, Questioning and Studying*, p. 109, The Macmillan Company, New York, 1916.

XVI

HIS INTIMATE APPROACHES TO HIS HEARERS

1. Jesus Spoke with Authority, Yet Intimately

Jesus spoke with great authority, and yet in such an intimate way that the common people heard him gladly. The publicans and sinners listened with eager attention to the matchless words that fell from his lips. One of the reasons for all this is the fact that Jesus understood the ways and means by which the human heart is most easily reached. Mention has already been made of the use of the Old Testament with which most of the people were familiar. Other points of contact have already been noted. It remains to observe that Jesus made use of proverbs that were well known by most of the people. A proverb has a peculiar homelike touch, and it often has great force. It establishes a point of contact between the speaker and the audience, and tends to put both on one common plane.

2. Familiar Proverbs

When Jesus was seeking to give encouragement to his disciples as to the opportunities and rewards of Christian service, he said, "And herein is that saying true, One soweth and another reapeth" (John 4:37). At another time Jesus recognized the op-

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position to him in his home town of Nazareth. He knew full well what was in the minds of his hearers, who were saying to themselves, "Is not this Joseph's son?" Jesus, sensing their thoughts of him, said, "Ye will surely say unto me this proverb, Physician, heal thyself" (Luke 4:23).

3. Folk-lore

Closely connected with the use of proverbs in his discourses was that of folk-lore. It is evident that Jesus made use of folk-lore when he was teaching his disciples the worthlessness of self-reformation. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house from whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first" (Luke 11:26). That this parable is based on a bit of Jewish folk-lore is countenanced by the fact that it was commonly believed among the Jews that evil spirits did inhabit waterless places. (See Tobit 8:3; Baruch 4:35.) It is not necessary to suppose that Jesus was here giving his own personal views of the habitation of evil spirits, but rather using folk-lore that his hearers would perfectly understand.

4. Weather-lore

Jesus made effective use of the weather-lore of his people. "The Pharisees also with the Sadducees

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came, and tempting him desired that he would show them a sign from heaven. He answered and said unto them, When it is evening ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16: 1-3.) Jesus was himself the sign, and they failed to recognize him. Again in similar vein, Jesus said: "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" (Luke 12: 54-56.)

5. Humor

Horne, in *Jesus, Our Standard*, has shown conclusively that Jesus made extensive use of humor in his appeals to his hearers. The Master tells Peter, James, and John that they will catch men alive. James and John, who, in their anger at the inhospitality of a Samaritan village, would call down fire from heaven, were nicknamed Boanerges, "Sons of Thunder." He gives the parable of the blind leading the blind, with disastrous consequences to both leader and led. There are certainly elements of humor in the picture of one putting a candle under a bushel, of trying to take a mote out of another's eye while a beam is in one's own eye, of giving a snake for a fish, or a scorpion for an egg. What grim

humor, as Horne so well points out,⁴ in the message Jesus sent the king: "Go ye and tell that fox, it cannot be that a prophet perish out of Jerusalem" (Luke 13:32).

6. All Worthy Means Employed. Use of Names

Jesus rose to the greatest heights of eloquence as well as condescended to the common levels of the people's thought. He made use of any and all worthy means that would give force and persuasion to his message. He knew what was in man. He knew, as a leader of men, the value of addressing men by their individual names: "Simon, I have somewhat to say unto thee." "Simon, son of Jonas, lovest thou me?" "Thomas, because thou hast seen me, thou hast believed." And yet withal the Master did not permit himself to become overfamiliar with even his nearest friends. He walks and talks with them, and yet he does not permit even Peter, or James, or John, to take any liberties with him. When Peter sought to rebuke the Master for his determination to go to Jerusalem, he turned to the impetuous disciple and said: "Get thee behind me, Satan, for thou savorest not the things that be of God, but things that be of men" (Mark 8:33). By keeping close to the lives of those whom he desired to reach, while at the same time not losing the dignity of his position, Jesus became the Master of men. Jesus knew how to touch the hearts of his hearers by appealing to matters of daily concern and interest. While his message was

⁴ H. H. Horne, *Jesus, Our Standard*, p. 152. The Abingdon Press, New York, 1918.

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one of eternal life and destiny, it was often conveyed in such earthen vessels as familiar proverbs, folklore, weather-lore, and allusions to matters of current history, with frequent touches of a humor that was delicate, refined, refreshing. Here again Jesus proves himself to be masterly in his artistry.

XVII

HIS METHOD OF MAKING HIS TEACHING EFFECTIVE AND PERMANENT

1. The Universal Note in Jesus' Teaching

What method was employed by the Master in order that his teaching might continue to be a force in the world after he and his disciples had passed from the scene of action? Was Jesus interested merely in influencing his own generation, or did he have a wider vision of the world and its needs? We are not left in doubt in this matter. Jesus said: "Other sheep I have which are not of this fold" (John 10:16). He declared that his field was the world. (Matt. 13:38.) He spoke of himself as the Light of the World. (John 8:12.) In his address to Nicodemus he declared that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). In giving his last Great Commission to his disciples he said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). The universal note is sounded in many of the parables, such as the Lost Coin, the Lost Sheep, the Lost Son, and the Good Samaritan. Luke, himself a Gentile, lays particular stress upon the catholic elements in the gospel. When Jesus declared that membership in his King-

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dom was open to "whosoever will," he broke the ancient barriers of race and privilege. "And I, if I be lifted up, will draw all men unto me" (John 12: 32). Wendt's observations are in point here: ¹

By the form which he gave his teaching Jesus bore witness to the universality of character and aim which he ascribed to his teaching. It was no private doctrine designed for a narrow circle of the initiated, nor was it a scholastic compendium of scientific doctrine, designed for the scholarly and the cultured. It was a message of universal intelligible import, designed for all classes of people, rich and poor, young and old, if they would but hearken and receive it.

2. Jesus Founds the Church

Jesus could not have failed to understand that the world-wide proclamation of the gospel during his lifetime was an impossible task. What steps, then, were to be taken to perpetuate his teaching? Did Jesus leave the gospel to the accidents of fortune, or did he make some provision for the continuance of his program for the betterment of the world? The testimony of the records is quite clear and convincing. "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16: 18). What did Jesus mean by "the church"? The Greek *ecclesia* (*ek*, "out of," and *kaleo*, "to call") merely designated any assembly, such as a town meeting, or any organization of people meeting together. There is, however, a special fitness in designating the followers of Christ as "the church," for the idea of separation contained in the word

¹ H. H. Wendt, *The Teaching of Jesus*, Vol. I, p. 151.

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ecclesia is especially appropriate in its allusion to the disciples of Jesus. (2 Cor. 6:17; John 17:15.) They are presumably those who have separated themselves from the world and its lusts, in order that they may become the assembly of the firstborn. (Heb. 12:22, 23.)

3. No Detailed Scheme of Organization

But when we come to study the Gospels more closely we find an amazing lack of detail as to the organization of the church, or the forms of worship, or the creedal requirements of those who are to enter its membership. The silence of the Gospels would lead us to believe that Jesus never worked out any detailed scheme of organization, or elaborated any program of service. So far as is known, Jesus never wrote a line except that which he wrote in the sand when the woman found in sin was brought into his presence. (John 8:6, 8.) As to whether the disciples of Jesus ever wrote down any of the Master's discourses at the time of their delivery is purely conjectural. The fact that the parables and epigrammatic sayings of Jesus have been preserved in such perfect form would indicate that some of the disciples may have taken notes of the more striking sentences.

4. The Twelve

All that we know of any definite organization in the program of Jesus is the calling together of a group of disciples, twelve in number, who were to be closely associated with the Master. The simple

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statement of the Gospel is that "he goeth into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve that they should be with him, and that he might send them forth to preach" (Mark 3: 13, 14). Then follow the names of the twelve disciples. There is nothing in the records to show that this group of disciples had any officer except that of the one "who had the bag, and bare what was put therein" (John 12: 6). Judas Iscariot evidently held this office throughout the ministry of Jesus. After Pentecost James seems to have held the position of chairman of the apostolic group. (Acts 15: 13-18.) Peter often acted as spokesman for the disciples, though this may have been due to his impetuous disposition. (Luke 22: 31-34.) A position of preeminence seems to have been given Peter by the declaration of Jesus, "Thou art Peter,² and on this rock I will build my church" (Matt. 16: 18); but it would be rash to infer anything more than a special tribute and dignity given to Peter in view of his declaration: "Thou art the Christ, the Son of the Living God" (Matt. 16: 16).

5. Jesus Sought to Impart His Spirit

One thing, however, is certain; Jesus sought to impart his spirit to his disciples through intimate contact. He was more concerned that his followers should know HIM than that they should remember any particular form of words. Jesus declared: "It is the Spirit that quickeneth; the flesh profiteth

² Greek *petros*, a rock.

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nothing: the words that I speak unto you they are Spirit, and they are life" (John 6:63). Jesus sought to reveal the nature of God to his disciples not so much by catechetical instruction as by the outshining of his personality. Jesus made himself the center of his own teaching: "I am the Way, the Truth, and the Life" (John 14:6). By intimate personal association Jesus sought to make his disciples so like himself that they would be able to carry on his work with efficiency and success. He told his disciples that they would do even greater works than he had ever done. (John 5:20.) The transformation of character on the part of all the disciples was accomplished so gradually and yet so completely that the Peter, James, and John of the Acts of the Apostles seem utterly different from the untrained fishermen of the early days of Jesus' ministry. Peter, rash, impulsive, uncultured, ignorant, becomes the leader of the apostolic group; full of faith, confident and aggressive. (Acts, chaps. 2, 3, 4.) John surnamed, with James, Boanerges, "Sons of Thunder," becomes the beloved disciple "who leaned on Jesus' bosom" (Mark 3:17; John 13:23). The fiery disposition of James is transformed into an attitude of calmness and good judgment. (Luke 9:54; Acts 15:13-29).

6. Training of the Twelve

(1) Example. Faith in Disciples. Instruction

What steps were taken by Jesus to bring about this remarkable change of character and disposition? First of all should be mentioned the example

of the Master. "For I have given you an example that ye should do as I have done to you" (John 13: 15). Jesus urged his disciples to take his yoke upon them, and "learn of me" (Matt. 11: 29). Furthermore, Jesus expressed the greatest faith in the potential abilities of his disciples. He believed in them, and saw in them the possibilities of future development and service. When Jesus first saw Peter, he said to him: "Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a rock" (John 1: 42). The training of the disciples was further extended by the frequent instruction which Jesus gave to them. In response to a request from one of his disciples, Jesus taught them how to pray by giving them a model petition. (Luke 11: 1.) Jesus had given to the multitude the parable of the Tares of the Field. The disciples asked the Master the meaning of this story. (Matt. 13: 36.) It was evidently the custom of the disciples to come to the Master for instruction on all points concerning which there was any doubt in their minds. Both by his public instruction and by private interview the disciples came to know the mind of the Master.

(2) Use of Correction

The training of the Twelve involved correction as well as instruction. Jesus did not hesitate to rebuke Peter when the impetuous disciples rebelled at the thought of the Cross. (Matt. 16: 23.) When James and John asked that they might call down fire from heaven to destroy a certain Samaritan village, Jesus "rebuked them and said, Ye know not what manner

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of spirit ye are of" (Luke 9:55). Philip was upbraided for his lack of spiritual insight: "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:9.) Thomas was rebuked in that he refused to believe that Christ had risen from the dead unless he could see in the hands of Jesus the print of the nails. "Thomas, because thou hast seen me thou hast believed; but blessed are they that have not seen, and yet have believed" (John 20:29).

(3) Praise and Encouragement

Jesus also gave praise and encouragement to his disciples whenever occasion demanded. When Peter declared that Jesus was the Christ, the Son of the living God, the Master pronounced his blessing upon him saying, "Blessed art thou, Simon Bar-Jona" (Matt. 16:17). At another time, the disciples came to Jesus saying: "Behold we have forsaken all, and followed thee: what shall we have therefore?" It was a time when the minds of the disciples were filled with perplexity. Jesus had been saying things hard for them to understand. The Master, knowing the danger of discouragement, replied: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27, 28). Jesus gave a place to rewards and punishment in his program. While there are other, and perhaps higher motives, Jesus nevertheless taught that those who lost their lives for his sake

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would find them in a larger and fuller way. (Matt. 10: 39.) In the ominous days preceding his last sufferings, Jesus sought to fortify the souls of the disciples by saying: "Let not your heart be troubled. Ye believe in God, believe also in me" (John 14: 1). Then follows a discourse, in which the Master spoke of the peace he would give to them who believed on him, and the blessed and intimate relationship that would be the privilege of those who followed him, like that of the vine and its branches. The Holy Spirit is promised and a prayer is offered—the most sublime prayer recorded in all the Scriptures—that the disciples may be with the Master, to behold the glory that he had with the Father from the beginning. (John 14, 15, 16, 17.)

(4) Expression to Follow Impression

Perhaps in no way did Jesus show his pedagogical skill more clearly than in enabling his disciples to express outwardly the impressions they had received from him. In this way Jesus fulfilled the definition of teaching so admirably expressed by Du Bois:³ "Teaching is enabling another to restate the truth in terms of his own life." Jesus never did for his disciples what they could do for themselves. Continuous activity with interest was a part of his program for his followers. Impression must be followed by expression. From the very beginning of his ministry Jesus gave tasks to his disciples fitted to their needs and capacities. He began at the foundation in

³ Patterson Du Bois, *The Point of Contact in Teaching*, p. 124, Dodd, Mead and Co., New York, 1901.

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encouraging his disciples, both by example and precept, to pray. Peter, James, John, and the other disciples could not have failed to know that their Master often went apart, and spent the night in long prayer. (Luke 6:12; Matt. 14:23; John 8:1.) Jesus urged his disciples to prayer, declaring that "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Having prepared their hearts through prayer, Jesus sent his disciples forth to preach the good news of the Kingdom. At first he warned them not to go into the way of the Gentiles, or into any city of Samaria. (Matt. 10:5.) One reason for this caution was, doubtless, the inexperience and prejudice on the part of the disciples. Even in those instances where Jesus performed some of his most striking miracles, those who were healed were commanded *to do* something, that the inward blessing might be reflected in outward act. To the man who had been healed of palsy, Jesus commanded, "Arise, and take up thy bed, and walk" (Mark 2:9). To the ten lepers who came for healing, Jesus said, "Go, show yourselves unto the priests" (Luke 17:14). When the Master came to the tomb of Lazarus where he was about to perform the supreme miracle of his ministry, he said to those standing by, "Take ye away the stone" (John 11:39). And when Jesus was about to make his last journey into Jerusalem, he told the disciples to go before him and secure the colt on which he was to make his triumphal entry into the Holy City. (Matt. 21:6, 7.) And later, in the closing days of his last passion, Jesus bade the apostles to go into the city,

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and there make ready the passover. (Matt. 26: 17-19.)

(5) Intensive Character of Jesus' Work

By such means Jesus trained his disciples for leadership in the work of his Kingdom. His work was intensive in character. The Master was evidently more concerned that a few people should thoroughly understand him and be filled with his Spirit, than that great multitudes should follow him in a superficial manner because they did "eat of the loaves and were filled" (John 6: 26).

7. Work with Individuals Emphasized

However, Jesus did not neglect the multitude. A considerable part of his ministry was confined to preaching in the synagogues and out in the open spaces, by the seashore, and on the mountainside, and in the temple area. (Matt. 12: 9; Mark 6: 2; Luke 4: 16; Matt. 5: 1; 13: 2; Mark 14: 49.) And yet, for all this, Jesus seems rather to have placed the emphasis of his ministry in dealing with individuals. Horne has well summarized this aspect of the Master's works ⁴

Let us see some of the individuals to whom he ministered. They include each of the twelve, Nicodemus, the Woman of Samaria, the son of the Nobleman at Capernaum, the man with the spirit of an unclean devil, Peter's wife's mother, the leper, the paralytic, the thirty-eight-year invalid at Bethesda's pool, the man with the withered hand, the servant of the centurion in Capernaum, the son of the widow

⁴ H. H. Horne, *Jesus, the Master Teacher*, p. 140.

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of Nain, the sinful woman who anointed him, Simon the Pharisee, Mary Magdalene, Joanna, Susanna, the dumb demoniac, the woman of the multitude who blessed the womb that bore him, the two Gadarene demoniacs, the daughter of Jairus, the two blind men, the daughter of the Syro-Phoenician, the deaf stammerer, the blind man of Bethsaida, the demoniac boy, the woman taken in adultery, the seventy sent on a mission two by two, the questioning lawyers (two), the Pharisee who dined him, one of the lawyers who felt that Jesus cast a reproach on his class, one of the multitude who wanted Jesus to divide an inheritance for him, the bowed woman, Herod, the man with the dropsy, the ten lepers, the rich young ruler, Martha, Mary, Lazarus, one born blind, the mother of James and John, the two blind men at Jericho, one of whom was Bartimæus, Zaccheus, Caiaphas, Pilate, the thief on the Cross, and his mother.

8. The Success of Jesus' Method

The success of Jesus' method is apparent both in the Gospels and in the book of Acts. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (Luke 10: 17). "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16: 20). The history of the early church was one of continual progress in spite of persecution and difficulties of every sort. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 2: 47). While the divine element must be recognized in the work of the disciples, the human element must also be

taken into consideration. The apostles were not supermen; they were unlearned and uncultured fishermen, transformed by the training which the Master gave them, plus the special induement of power from the Holy Spirit, into leaders of ability and skill, who caused even the members of the Sanhedrin to marvel at their power. (Acts 4:13.)

Such skill and intelligence did Jesus show in his training of the Twelve that in this respect also we may acclaim his apostles as his effective masterpieces.

XVIII

HIS LIVING DEMONSTRATION OF THE THINGS WHICH HE TAUGHT

Jesus Lived what He Taught

The supreme work of Jesus in teaching was accomplished by his daily demonstration of the leading truths concerning the Kingdom of God. He lived what he taught. This is the method par excellence of teaching. To those who would know what manner of man he was and what the nature of his message, he said, "Come and see," "Follow me" (John 1:39; Matt. 9:9). The chief concern of the Master seemed to be that his disciples should always be with him, that they might partake of his Spirit, and thereby enter more fully into a true comprehension of his person and work.

1. The Spirit of Brotherhood Taught

Jesus taught his disciples the truth of human brotherhood. "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother" (Matt. 12:50). "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,

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that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust ” (Matt. 5: 43-45).

(1) Jesus Teaches and Exemplifies Brotherliness

In the parable of the Good Samaritan, the Lost Sheep, and the Lost Son, Jesus teaches that all God's children are brothers. This teaching, which is built on the doctrine of the worth of the human soul and its kinship with the divine finds its highest exemplification in the constant attitude and practise of the Master. Jesus mingled freely with all classes of men and women. The intellectual Nicodemus, the wealthy Joseph of Arimathea, the tax-gatherer Zaccheus, fishermen such as Peter, James, and John, outcasts such as Mary Magdalene and the woman of Samaria, were all received by the Master, and to each of them he gave his best. The only class of people Jesus did not cordially welcome were those “ who for a pretence made long prayers ” and “ loved the chief seats in the synagogues.” Jesus never refused any call for help, whether such call came from the influential centurion, the distressed Syro-Phœnician woman, or the blind man begging by the wayside. The world has never seen a finer demonstration of brotherhood than that which Jesus gave.

2. Humility and Meekness Taught

Jesus taught that humility and meekness were virtues characteristic of the members of his Kingdom. “ Blessed are the meek, for they shall inherit

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the earth ” (Matt. 5 : 5). “ But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also ” (Matt. 5 : 39). “ Take my yoke upon you ; for I am meek and lowly in heart ” (Matt. 11 : 29).

(1) Jesus Practised These Virtues

Such virtues are not difficult to teach by word of mouth, but to practise them, “Aye, there’s the rub.” Jesus succeeded just here, where so many others had failed. He taught meekness by his daily practise. He made of a despised virtue a mark of sainthood. When the disciples were wrangling at the Last Supper as to who should have the first places in the coming Kingdom, Jesus took a towel, girded himself, and began to wash the disciples’ feet, and ended by saying, “ For I have given you an example that ye should do as I have done to you ” (John 13 : 15). In the lives of all the great and good men of history there is no such record of meekness as is seen in that awful moment when Jesus stands before the howling, hooting mob, reviling and smiting him, silent.

3. Jesus Taught Forgiveness

Jesus urged his disciples to cultivate a forgiving spirit. He declared that only those who forgave could expect to be forgiven. “ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses ” (Matt. 6 : 15). “ Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto

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thee, Until seven times, but until seventy times seven " (Matt. 18: 21, 22).

(1) Forgives Even His Enemies

Jesus gave to the world a demonstration of what he had taught concerning forgiveness, when he forgave Peter after the impetuous disciple had denied his Master three times. Even more striking was the salutation of Jesus, when he was betrayed by Judas: " Friend, wherefore art thou come? " (Matt. 26: 50.) The Master's supreme exhibition of forgiveness is seen when, on the Cross, he prayed, " Father, forgive them, for they know not what they do " (Luke 23: 34).

4. Jesus Teaches Value of Service

Jesus taught that service for others was one of the fundamental principles of his Kingdom. " And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many " (Mark 10: 44, 45). The rewards at the final judgment are to be determined on the basis of service. " Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me " (Matt. 25: 40).

(1) His Life Spent in Service for Others

Jesus not only taught the importance of service in his Kingdom, but he gave such a demonstration of the spirit of service that his disciples thought of him

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as the one who "went about doing good." The life of the Master was spent in constant activity in behalf of all who were oppressed in body or spirit. The word "immediately" which occurs so frequently in the Gospel of Mark portrays the tense spirit of the Master, and his unflagging zeal. The reading of the Four Gospels arouses a sense of wonder that so much could be accomplished during a ministry of barely three years. This wonder becomes all the greater when we recall that the Gospels give us the record of less than thirty days in this ministry.

5. Jesus Teaches Necessity of Righteousness

Among all the requirements for membership in his Kingdom, Jesus stressed none more emphatically than that of personal righteousness. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). "Be ye, therefore, perfect even as your Father which is in heaven is perfect" (Matt. 5:48). Jesus demanded a cleansing of the spirit, a purity of soul, and a separateness from the world that would distinguish his followers from all other people.

(1) Lived a Righteous Life

Jesus gave such a demonstration of personal righteousness to the world that he, himself, did not hesitate to challenge his enemies: "Which of you convinceth me of sin?" (John 8:46.) Jesus was so conscious of the complete surrender of his life to the

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will of his heavenly Father that he could declare, "The Prince of this world cometh, and hath nothing in me" (John 14:30).

6. Tri-Unity of Subject-matter, Method, and Teacher

This is the loftiest pinnacle of great teaching. The teacher, himself, becomes the living exponent of the subject taught. There is not only a unity between the subject-matter and the method, but also a tri-unity between the subject-matter, method, and teacher. This is art at its highest and best. Such a method cannot fail of success. Jesus gave life and power to his message by virtue of what he was and became.

XIX

SUMMARY. A PANORAMIC VIEW OF THE ARTISTRY OF JESUS IN TEACHING

1. Varied Aspects of Jesus' Life and Teaching

The life of Jesus, like a prism, reflected so many forms, shapes, and colors that one could write at length concerning the various features of the Master's work, and the methods by which he sought to inaugurate the Kingdom of God on earth. A review of some of the salient features of the present discussion will, it is hoped, serve to set forth somewhat more clearly, and in panoramic outline, the methods which were employed so successfully by the Master. In this manner we shall discern more clearly the figure of him, who was the Master Artist because he was also the Master Teacher.

2. The Problem. Its Importance

No attempt has been made in this study to enter into questions of historical criticism. Attention and interest have been given solely to the Jesus of the Four Gospels. The importance of this problem—of making a true appraisal of the methods employed by the Great Teacher in bringing his message home to the hearts and minds of his disciples—can hardly be overestimated. It is a problem that vitally concerns the lives of several hundred million people

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who claim to be followers of the Master. In view of the extravagant claims that have been made for the Master, and the denial of such claims by others, a most engaging problem has been set before us. The world-wide propaganda of the gospel message is a further reason for interest in its methodology. The almost complete neglect of this subject until recent years constitutes a further challenge.

3. Source Material. The Education of Jesus

In addition to the Four Gospels, study has been made of all the canonical books of the Bible bearing on this subject. The apocryphal writings of both the Old and New Testaments have been consulted, and also the apocalyptic writings immediately preceding and following the beginning of the Christian era. The writings of Philo and Josephus, and several modern books ¹ giving the moral, social, and political background of the environment in the midst of which Jesus lived, have all been given consideration. The education of Jesus was seen to have consisted largely in his home training, the study of the law at the synagogue schools, his observations of nature, and his intercourse with the men of his time. Renan has well observed: ² "The study of the Law alone was considered liberal, and worthy of a serious man." "A learned rabbi, when asked at what time it was proper to teach children the wisdom of the Greeks,

¹ Alfred Edersheim, *The Life and Times of Jesus, the Messiah*; Shailer Mathews, *A History of New Testament Times in Palestine*; Ernest Scott, *An Outline of Christianity*, Vol. I.

² Ernest Renan, *The Life of Jesus*, p. 75, G. W. Dillingham, New York, 1888.

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answered, 'At the hour when it is neither day nor night.' "

4. Teaching Aspects of Jesus' Ministry

The consideration of Jesus as a Teacher is warranted by the Master's own claim, by the recognition of this claim on the part of his disciples, by the more general recognition which was given to Jesus by all classes of people who addressed him as "Rabbi," and also by the emphasis placed by Jesus on teaching, including his final commission.

5. Source of His Methods

It may well be debated whether Jesus ever followed a consciously pursued method. It is possible to suppose that Jesus spoke only what he heard from the Father. It is certain, however, that the human elements that entered into his training were his native ability, his observations, his meditations, his journeys, and his study of the Old Testament. By frequent and prolonged communion with the Father he was enabled to know the Divine will. The record of his life would seem to indicate that his school education was of a most elementary character. It is certain that the Master knew little or nothing of pagan philosophy and religion.

6. The Personality of Jesus. His Intellectual Acumen

Our impression of the personality of Jesus and his physical appearance can be gained only from various phrases scattered throughout the Gospels. But these

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are sufficient to warrant the conclusion that Jesus possessed a commanding personality. The reluctance of the soldiers to arrest Jesus, the timorous attitude of the scribes and Pharisees in his presence, the references to the lifting up of his eyes, and the impressions made by his voice, all confirm the conclusion that Jesus possessed a personality of outstanding power. Bruce Barton, in his popular style, has admirably expressed the power both of the intellect and of the personality of Jesus: ³

In all the three years of his public work there was not one moment when he failed to be complete Master of the situation. He was accessible to anybody in the market-place, in the temple, and in the main streets—fair game for the keen and clever. It became quite a recognized sport to match wits with him. Pharisees tried it; scribes tried it, “a certain lawyer” tried it. Always they came off second best. At length the very chiefs of the priests came one afternoon. Lesser antagonists had gone down; now the leaders themselves would take the matter in hand. They would demolish this presumptuous upstart. By the splendor of their presence and their offices they would awe him into line. “By what authority do you do these things?” they demanded briskly. “And who gave you this authority?” If they expected him to yield one inch, they received the surprise of their lives. His retort was instantaneous: “I’ll ask you a question,” he exclaimed, “and if you answer it, then I’ll tell you by what authority I work. Answer me now. What about John? Was his work in baptizing inspired by heaven, or by men?” Watch the faces and the figures. See the shoulders straighten, the muscles of the lips grow hard. There is power in that face that will not be withstood—power born of the most transforming appeal which ever fell on human ears.

³ Bruce Barton, *The Man Nobody Knows*, Bobbs-Merrill Co., Indianapolis, Ind., 1925.

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7. The Parables and Allegories as Gems of Art

The method of Jesus in teaching was of such outstanding quality, there was a display of such skill, that Jesus may well be spoken of as the Master Artist. His artistry was evident in those matchless parables that reveal in story form the underlying principles of the Kingdom of God. "The human interest of these stories," says Griffith-Jones, "helps to drive the divine lesson home with vivid emphasis and impressive force."⁴ The purpose of these parables was to reveal truth to those who might profitably understand, to conceal truth from the unworthy, to stimulate thought, to create a more lasting impression of the truths of the gospel, to win and hold the attention of his hearers, to illustrate the close harmony between nature and things spiritual, and to combine simplicity of expression with profundity of thought. The emphasis in these parables is on proper human relationships and God's response to man's needs. In the interpretation of the parables, the story should be considered as a whole. Due regard should also be given to the context, the purpose, the principal message and significant details of the parable. The allegorical form of discourse is not found so frequently in the Gospels, but the instances that are given are of rare beauty and fitness.

8. Characteristics of His Epigrams

In his epigrams Jesus has chiseled out for us many literary gems of the rarest beauty. These senten-

⁴ E. Griffith-Jones, *The Master and His Method*, p. 79. Edwin S. Gorham, London, 1902.

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tious sayings of the Master, whether prepared or spontaneous expressions of the mind and heart of Jesus, are among the most highly valued treasures of the gospel message. In briefest compass they express the deepest truths of the Kingdom of God. The world outlook and universal application of these sayings reflect the spirit of the Master, and reveal the real soul of Jesus as perhaps no other parts of the gospel, the parables alone excepted. One remarkable feature of these epigrams is the fact that their material is drawn from common every-day experiences of life. All nature spoke to Jesus, and the most trivial events all had their message.

9. Characteristics of His Discourses

In the discourses of Jesus there is a wide variety of subject-matter and method, but there will be found a unity of thought and purpose leading up to some fitting climax. The theme of most of the discourses is the Kingdom of God and its demand upon those who enter its domain. In the Sermon on the Mount, there is revealed the work of a Master Artist, showing keen insight, originality of thought and adaptation to the needs of the hour. The artistry of Jesus is markedly apparent in his conversations, where we find revealed a deep seriousness, a sympathetic understanding, an underlying purpose, a holding of attention, a personal application, an understanding of the human heart, a dignity of demeanor, readiness of wit, an ability to pass naturally from one theme to another, and always a complete mastery of the occasion.

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10. Skilful Use of Old Testament

Nowhere does the knowledge and skill of the Master appear to greater advantage than in his use of the Old Testament. Jesus knew the written Word so well that he could refresh his own soul and withstand the assaults of his enemies by citing the appropriate Scripture on every occasion. The Master crossed swords with the scribes, Pharisees, and lawyers at frequent times, and always came off victor. The Gospels abound in many subtle references to incidents and sayings of the Old Testament that no one could have used who was not perfectly familiar with their content. Jesus showed his real greatness, however, by his interpretations of the Old Testament, wherein he dared to go beyond the letter of the law, and show its real spirit. In other instances he declared that the requirements of the law were superseded by the principles of his Kingdom. Jesus took the various pictures of the Messiah given in the Old Testament, and made of them one composite whole. Here is seen such a blending of the Suffering Servant and the triumphant Messiah as only a great artist could give.

11. Frequent Use of Problem Method

Jesus was quite abreast of modern educational practise in that he made frequent use of the problem method. Jesus encouraged participation on the part of his disciples. He gave them problems and, apart from a few guiding principles, he left them to work out these problems as best they could. When the

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disciples found themselves confronted with problems which they could not solve, then he came to their aid and demonstrated to them the manner by which such problems could best be worked out. By his sympathetic oversight, and by his personal example, Jesus gave to his disciples the key to the proper solution of their many problems. Many of these problems, however, were left unsolved, and today the disciples of Jesus are seeking to solve many of the moral and social problems of modern society in the light of the guiding principles which the Master Teacher set forth.

12. Many Principles of Modern Pedagogy and Psychology Revealed in Jesus' Teaching

In our study of the teaching methods employed by Jesus, nothing has seemed more surprising than the use which the Master made of many of the principles of modern pedagogy and psychology. In the art of winning and holding the attention of his hearers, in the matter of seeking and sustaining the interested response of his followers, in establishing a point of contact with his audience, in adapting his message to the needs of the hour and the capacity of his disciples to comprehend what he was saying, in promoting active participation in the program of the Kingdom, in aiding his disciples to develop the power of initiative, in his use of the power of suggestion to release right tendencies of human nature, in seeking to give expression to every worthy impression, and in the development of right attitudes, Jesus exhibited such rare skill that many of our best

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educators today acclaim him as the Teacher *par excellence* of the ages.

13. Contrast, Paradox, and Parallelism

Perhaps no teacher has ever made wider use of contrast than did Jesus. In the Sermon on the Mount there are over thirty contrasts which the Master uses to enhance the effect of his teaching. These contrasts arrest the attention, stimulate the imagination, and deepen the impression of the truth to be conveyed. The paradoxes of Jesus, though not many in number, are of the most striking sort, and serve to stimulate thought and awaken interest as they linger in the memory. Jesus reveals his Hebrew training in his use of parallelisms wherein by means of repetition, completion, and antithesis he gives added force and beauty to his message. In these parallelisms Jesus displays the poet's vision, the poet's imagination, the poet's spontaneity, and the poet's sympathy.

14. Realistic Elements in Jesus' Teaching

The teaching of Jesus abounds in realistic elements. The Master almost always begins with the concrete, and frequently uses objects to give vividness to his message. Miracles are performed which set forth many of the principles for which he stood, and suggest that which language could less adequately convey. In the baptism of Jesus and in his transfiguration we are taught that which a thousand sermons could hardly convey to the mind. In the death of Jesus we have a supreme lesson as to the

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place of self-denial in the Kingdom of God. In the ordinances of baptism and the Lord's Supper we have not only the most picturesque, but also the most convincing, lessons concerning the meaning of the Christian life and its central teaching.

15. Skilful Use of Socratic Method

The keenness of the intellect of Jesus is never seen to better advantage than in the questions which he asked and the answers that he gave. Most of the questions which Jesus asked were provocative of thought. They were searching in character, and often personal. They were always practical. There are many points of similarity between the questions asked by Jesus and those employed by Socrates. There is this notable exception; that Jesus never used the leading question, which was the favorite method of the Athenian philosopher in revealing the ignorance of his pupils. "Socrates sought to secure virtue mediately by way of knowledge; Jesus, immediately, by way of feeling and will. The immediate aim of Socrates was a new type of thinking; Jesus a new way of living."⁵

16. Intimate Approaches to His Hearers

The approaches which Jesus made to his disciples were sometimes of a most intimate character. The Master made use of familiar proverbs, of folk-lore, of weather-lore, and frequently heightened the effect of his discourse by the use of humor. He knew the value of addressing men by their names, and of

⁵ H. H. Horne, *Story Telling, Questioning and Studying*, p. 109.

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reaching out to them on the level of their understanding. He came close to the lives of men and women; yet never once did he permit any to take liberties with his person or become overfamiliar. He was always the friend and companion, but never did he indulge in the trivial or commonplace. He was greatest when he was nearest.

17. The Training of His Disciples

What steps did Jesus take to make his teachings effective and permanent? The organization which he set up was of the most simple sort—twelve men banded together in fellowship and service. Jesus sought to impart his spirit to his disciples through intimate contact. By his daily example, by correction and instruction, by praise and encouragement, by appointing his disciples to tasks suited to their abilities, Jesus trained his disciples for leadership in his Kingdom. He worked with individuals until they were thoroughly imbued with his Spirit; yet he did not neglect the multitudes. Men, ignorant and uncultured, were gradually transformed into leaders of vision and ability, who caused even the members of the Sanhedrin to marvel at their power.

18. Living Demonstration of His Message

The superlative work of Jesus was in his living demonstration of the things which he taught. The Master taught the doctrine of human brotherhood. He himself was a friend to all. He declared that meekness and humility were virtues characteristic of the members of his Kingdom; he was the humblest

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and meekest of men. Jesus taught the necessity of forgiveness; on the cross he prayed for his bitterest enemies. Jesus taught that service for others was one of the fundamental characteristics of his Kingdom; he daily went about doing good and ministering to all classes who were in need. Jesus stressed the value of personal righteousness. He lived such a life among men that no man ever dared to bring any accusation against the nobility of his character. Subject-matter, method, and teacher were all united in him. Jesus was what he taught.

XX

CONCLUSION. THE MESSAGE OF JESUS TO THE TEACHERS OF TODAY

Preliminary Considerations

(1) Facts to Be Considered in Estimating the Value of Jesus' Example

Has the study which has been conducted been one merely of historical interest, or has the example of Jesus in teaching a message for the teachers of today? It would be rash to claim that the example of Jesus should be slavishly followed in every respect. The times and circumstances in the midst of which Jesus lived and gave his teachings to his disciples were so entirely different from those of today that it is inevitable there would be some differences in the methods to be pursued. Further consideration should also be given to the fact that Jesus claimed to be more than a teacher. In his prophetic capacity the Master spoke with a special unction and authority which, Jesus declared, was given to him by the Father. The claims of divine Sonship which Jesus made for himself would tend to color both the content and the manner of his message. The attitude of the disciples toward the Master, whom they regarded as the Messiah, could not fail to affect their various relationships. It was not a teacher-and-

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pupil relationship alone that existed between Jesus and his disciples.

(2) Interest Attached to Work of a Successful Teacher

Having said this, the fact still remains that Jesus did present himself as a Teacher. The methods which he so successfully employed cannot fail, therefore, to be of interest. Having given consideration in some detail to these methods, it remains only to note to what extent the example of Jesus may prove helpful to teachers of our own time. As the fundamental principles underlying the educational process are always the same, we may expect to find some fruitful lessons in the example of any teacher who has had marked success. That Jesus was successful is self-evident.

1. Simplicity of Expression

In his simplicity of expression Jesus becomes a model for all teachers who would make effective presentation of their subject-matter. As has been shown, this simplicity was combined with profundity of thought. Here is one of the reasons that have impelled men and women for nineteen centuries to sit at the Master's feet. "The common people heard him gladly." In connection with this simplicity of expression there was a clarity of thought that gave tremendous force to what Jesus had to say. Little children, unlearned fishermen, learned rabbis, all understood the Master. There are many technical subjects that cannot be presented in simple language;

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but the example of Jesus is in favor of language that is simple, clear, and concise.

2. Use of Illustrations

In his use of the illustrative method Jesus demonstrated his understanding of the human mind and heart. The most abstruse and difficult subject may at times be rendered understandable by the use of apt and telling illustration. When Jesus spoke of the mysteries of the Kingdom of heaven he used parables of such surpassing beauty that the truth seems to shine through them better than many pages of definition. Jesus was quite abreast of modern educational practise in emphasizing the value of the concrete. Teachers in religious education are only now beginning to realize the importance of making extensive use of the concrete, not only in elementary education, but throughout all the stages of development. Most of the discourses of Jesus are a series of pictures, so vivid and colorful that they leave an indelible impression upon the mind.

3. Careful Preparation as Reflected in His Epigrams

In his use of epigrams the Master may profitably be followed by those who would attain eminence in the teaching profession. These sententious sayings cling tenaciously to the memory and deepen the impression of the truth to be conveyed. Most of these epigrams are presented in such perfection of form that nothing can be added to or taken from them without seriously marring their beauty. It is evident that Jesus was more concerned about the

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quality than the quantity of his discourses. It is highly probable that many of these sayings of the Master sprang spontaneously from his soul, but such spontaneity is itself the best evidence of careful preparation. Such maxims as are found in the Sermon on the Mount do not spring Minerva-like from careless or indifferent heads.

4. Developing Power of Individual Initiative by Problem Method

Modern pedagogues generally recognize the value of the problem method. In this way they have the support of Jesus, who was always giving his disciples problems to work out for themselves. By this means he succeeded in developing the power of individual initiative—the greatest service that any teacher can render to his pupils. The example of Jesus is a challenge to every teacher to encourage as far as possible active participation on the part of those who seek for instruction. Dewey, in his *Democracy and Education*, has emphasized this feature of the teaching process with much force.

5. Developing Attention and Loyalty Through Interest

In seeking to create and develop attention through interest, Jesus sounds a note that modern educators are declaring to be fundamental in the learning process. One who is not interested will give only grudging and listless attention, and will not do effectively the tasks that are set before him. Jesus developed such interest in the minds and hearts of

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his disciples that they gladly forsook all and followed. They were willing to go to Jerusalem in the face of threatening dangers; they were even more ready to lay down their lives for the sake of the Master.

6. Establishing a Point of Contact

The success of Jesus in teaching was due in no small measure to his ability in establishing a point of contact with his audience. Teachers may well sit at the feet of Jesus and learn of him in this respect. Many a teacher of today fails utterly, although equipped in every other respect, because of his inability to establish a point of contact with his pupils. This is sometimes due to a lack of understanding of the pupil, and sometimes to a failure to appreciate the relationship between two varying situations.

7. The Teacher as Comrade

Jesus recognized the value of comradeship. He was more than a teacher to his disciples. He was also a friend. He conversed with his followers freely. He took them with him on most of his journeys. In this manner he imparted his spirit to those who were later to become the leaders of his kingdom. The obligations of our own time are such that teachers cannot give a great deal of time to individual instruction; much less become real comrades to their pupils. But the spirit of comradeship can well be developed by most teachers, through a sympathetic understanding of the pupil's abilities and needs. Many a pupil looks upon his teacher as

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a comrade, although he has never, perhaps, spoken to him a single word outside the classroom. A teacher who finds the point of contact with his pupils, even though such contact be established only in the classroom, is truly a comrade.

8. Asking, and Encouraging Others to Ask, Questions

Jesus was always asking questions and encouraging his disciples to ask questions of him. By so doing he stimulated the thought-life of his followers, and often changed the course of their living. The questions that Jesus asked were of such a character that they were bound to secure attention, quicken interest, and lead to further desired activity. Those who are familiar with the teaching methods in vogue today in our best universities know full well that educators are employing more and more the method of Socrates and of Jesus.

9. Reflection Stimulated by Paradoxes and Questions

Jesus incited his followers to think for themselves by use of paradoxes, parables with hidden meanings, and questions that opened up new avenues of research and investigation. Such sayings as "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it"; "Whosoever hath not, from him shall be taken away even that which he hath"; apparently contradictory statements such as "My peace give I unto you" and "I came not to bring peace, but a sword"; most of the parables; and questions such as "What think ye of

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Christ? Whose son is he?" all stimulated reflection. In this respect Jesus sets an example that all teachers can well afford to emulate. It is evident on every page of the Gospels that Jesus gave all the strength and passion of his soul to the tasks set before him. No one, not even his worst enemy, has ever brought the charge of indifference against him. In his teaching, in his preaching, in his praying, in every movement of his life, Jesus unselfishly and unsparingly gave himself to his appointed work. There is nothing of the atmosphere of mere professionalism about the teaching of Jesus. He taught because he had something to say; something that was vital and worth hearing. It is this kind of teaching that the world needs today. A study might profitably be made of "The Teacher as Prophet."

10. Recognition of Latent Possibilities of Pupils

Jesus recognized the latent possibilities in the lives of his disciples. He prophesied that they would become fishers of men; he called the most vacillating of his disciples a Rock; he selected the most unpromising of men for the tasks of the Kingdom. By such an exhibition of faith he drew out the best that was in men. He saw beneath the surface of their lives. That Jesus selected wisely is apparent in the phenomenal success of the apostles. Many a teacher of today has utterly failed with his pupils because of a lack of sympathy and understanding. The example of Jesus may profitably be studied by those who aspire to bring out the best in the lives of those committed to their care.

11. Value of a Teacher's Patience

In this connection the patience of Jesus is to be noted in his training of the Twelve. He bore with them through three long years. Although they were continually misunderstanding him, and showed an amazing dulness and lack of insight, yet Jesus displayed the utmost consideration, and repeated his lessons over and over again until they were completely mastered. Many a pupil of today has become utterly discouraged as a result of his teacher's or parent's lack of patience. It is a difficult virtue to practise in these days of stress and competition, but none the less it is of the utmost importance.

12. Use of Inductive Method

In the use of the inductive method Jesus sets a most worthy example to all who are engaged in the pursuit of truth. Jesus never told his disciples at first who he was. He merely said, "Come and see." When John the Baptist sent from prison to enquire of Jesus if he was truly the Messiah, Jesus merely told the messengers to go and tell John the things that they had seen, and draw from them the proper inference.

13. Utilizing All Situations

Jesus utilized every situation which life presented to him. Out under the open skies of Galilee, or walking along the forbidden roads through Samaria, or in the temple court in Jerusalem, in fact wherever Jesus was, he found opportunity to teach. A wed-

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ding-feast, a passing funeral cortege, a synagogue, a chance meeting with a curious publican, a dinner at the home of a Pharisee—all these were but occasions for the Master to present his message. In this sense we may say that Jesus was an opportunist. Indeed, every teacher and all who aim to make the greatest use of their talents should be opportunists.

14. Value of Faith and Love

Two great principles of human life were always being emphasized by Jesus—faith and love. It was through the power of faith, he declared, that his disciples would do mighty works. Faith in themselves and faith in an omnipotent God could perform miracles. Added to this was the power of love to preserve their souls in the midst of peace, and give them the assurance of final victory. Teachers of education cannot do better than seek to instill these principles in their own lives and in the lives of all who come under their influence.

15. Recognition of Child Life

In his recognition of child life, and in making the child the norm for those who are to enter the Kingdom of heaven, Jesus placed the emphasis where it should be placed. He lifted the child to a pedestal of importance. Ever since his day there has been an increasing appreciation of the value of childhood in its relation to the Kingdom of heaven. Educators are declaring that little children deserve the best teachers and the best teaching methods. Great strides have been made since the days of Jesus in

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the matter of child education, but certainly the Master was a pioneer in calling attention to the importance of the child.

16. Use of Various Methods

One of the outstanding features in the teaching ministry of the Master is his use of various methods to set forth his message. The lecture method was employed by the Master with the multitude on Mount Hattim; the conversational method was employed with the Pharisee named Nicodemus and with the woman of Samaria; the method of dialectics was used when Jesus was confronted with the scribes and lawyers; the project method was adopted when Jesus would send forth his disciples; object-lessons were used to enforce some truths; in fact, Jesus did not confine himself to any one particular method of approach. As a universalist in method, he has set before the teachers of today a most noble example.

17. Teaching by Being

Last, and perhaps greatest of all, Jesus taught by being. In his personality there shone forth those matchless qualities that caused men to marvel at his power and fall prostrate at his feet. His whole life and personality were of such a character that men were instinctively drawn to him. Particularly in moral and spiritual education is it of the greatest importance that every teacher should reflect in his own personality something of the truth he wishes to convey. A teacher by his attitudes, or what Kilpatrick calls "the simultaneous learnings," is for-

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ever giving instruction in ways invisible, but far-reaching.

Conclusion. Example of Jesus as Master Artist

Jesus, by reason of the manner in which he presented his message to the world, gave added dignity and glory to the work of teaching. He took teaching out of the rank of mere professionalism and raised it to the highest pinnacle of art. Not only was the substance of his teaching of priceless value, but it was presented to the world with such skill and intelligence that Jesus may rightly be acclaimed not only as the Master Teacher, but also the Master Artist. All who sit inquiringly at the feet of Jesus, pondering the secret of him who spake as never man spake, will rise to their feet and go forth to their tasks with a new ardor and a fresh appreciation of the magnitude of their service to the world, confessing at the same time their indebtedness to him who, in an ever-increasing measure, is being acclaimed as the world's Master Teacher, and should be acclaimed also as a Master Artist in his teaching.

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APPENDIX

GREEK FORMS OF "TEACHER" AND ITS COGNATION IN NEW TESTAMENT

Didaskalos, διδάσκαλος, as used in the Gospels and throughout the New Testament denotes one "who teaches concerning the things of God and the duties of man" (Thayer). This word is unfortunately translated "Master" in a number of instances in the King James version. (Matt. 8: 19; Mark 10: 17; Luke 20: 28; John 3: 10.) When Nicodemus came to Jesus by night he said, "We know that thou art a teacher (*didaskalos*) come from God" (John 3: 2). This form, with a few exceptions which will be presently noted, is the one invariably used to designate one who teaches. Thayer specifies seven qualifications of *didaskalos* found in the New Testament: (1) One who is fitted to teach, or thinks himself so (Heb. 5: 12); (2) a teacher of the Jewish religion (Luke 2: 46); (3) a magnetic teacher, e. g., John the Baptist (Luke 3: 12; John 8: 4); (4) used by Jesus to designate his own preeminence as a teacher (Matt. 23: 8); (5) used in reference to the apostles (2 Tim. 1: 11); (6) used of those who, in the early church, set themselves up as teachers, under the guidance of the Holy Spirit (1 Cor. 12: 28); (7) used of false teachers in the church. (2 Cor. 4: 3.)

Several compound forms of *didaskalos* are found in the New Testament:

Appendix

1. *Kalodidaskalos*, καλοδιδάσκαλος, is a teacher of good, as suggested by the derivation *kalos* (good), and *didaskalos* (teacher). (Titus 2: 3.)

2. *Nomodidaskalos*, νομοδιδάσκαλος, is a teacher of law (*nomos*, law). (1 Tim. 1: 7.)

3. *Pseudodidaskalos*, ψευδοδιδάσκαλος, is a false teacher (*pseudes*, false.) (2 Peter 2: 1.)

Rabbi, ραββί, is a title of honor and distinction given to those in the teaching and other professions. Its root meaning is Master (Hebrew רַבִּי). *Rabbi* and its Greek equivalent ραββί, have been transliterated from the Hebrew רַבִּי. This term was applied to Jesus on several occasions as a mark of tribute to his position and ability as teacher. (John 1: 38, 49; 3: 26.)

Rabboni, ραββονί, is a more emphatic form of *Rabbi*, and means "My master." It is of Galilean origin. This title was applied to Jesus by Mary after the resurrection. (John 20: 16.)

Kathegetes, καθηγγητής, denotes one who guides. Hence, very naturally, it came to signify one who teaches. (Matt. 23: 8.)

Didaskalia, διδασκαλία, signifies teaching or instruction of any kind (Rom. 12: 7); hence in some passages *didaskalia*, as standing for the thing taught, comes to mean doctrine. (Titus 1: 9.)

Didaktikos, διδακτικός, apt or skilful in teaching. (2 Tim. 2: 24.)

Didaktos, διδακτός. The few places where this word is found refer to that which is taught of God. (John 6: 45.) A compound form is found in 1 Thess. 4: 9, *Theodidaktos*, θεοδιδακτος, "taught of God."

Appendix

Didache, διδαχή, is used more frequently than *didaskalia*, to refer to that which is taught. (Mark 1: 27.) *Didache* also comes to mean instruction, or the act of teaching. (Acts 2: 42.)

Didasko, διδάσχω, is used almost exclusively throughout the New Testament as the cognate form of *didaskalos*. Thayer notes various uses of *didasko*:

1. To hold discourse with others in order to instruct them; to deliver didactic discourses. (Matt. 4: 23; Mark 6: 6; Luke 4: 15; John 6: 59.)

2. To be a teacher. (Rom. 12: 7.)

3. To discharge the office of teacher; to conduct oneself as a teacher. (1 Cor. 4: 17.)

Eterodidaskaleo, ἑτεροδιδασκαλέω, signifies "to teach other or different things." (1 Tim. 1: 3.)

Kataggello, καταγγέλλω, signifies "to teach down, or thoroughly." (Acts 16: 21.)

Katecheo, κατηγέω, signifies "to sound down, instruct orally." (Gal. 6: 6.)

Matheteuo, μαθητεύω, signifies "to be or make a disciple," to teach. (Matt. 28: 19.)

Paideuo, παιδέύω, signifies "to train, to instruct." (Acts 22: 3.)

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